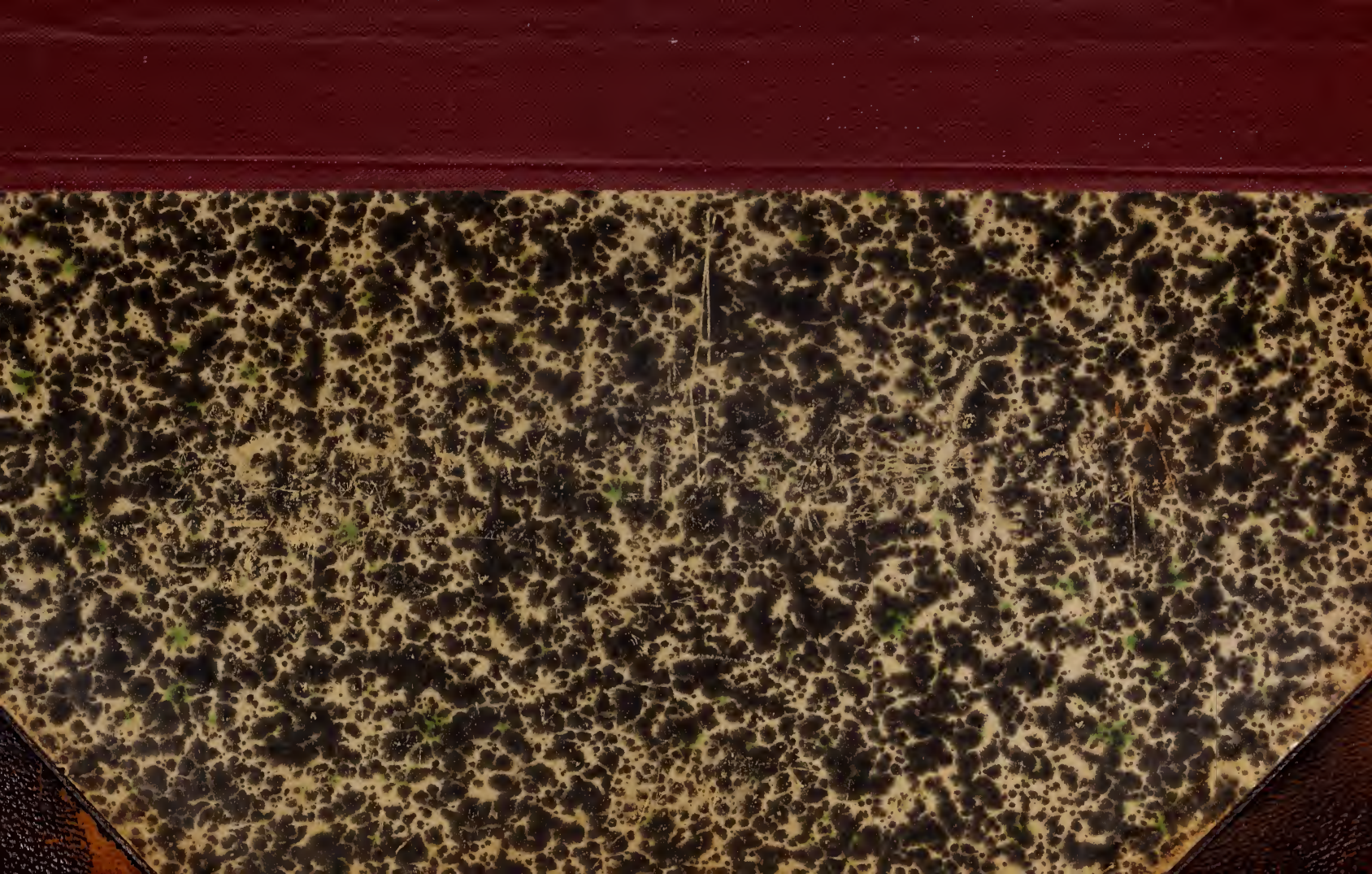

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THE

Missionary Review of the World

VOL. XI. NEW SERIES VOL. XXI. OLD SERIES

JANUARY TO DECEMBER, 1898

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FUNK AND WAGNALLS COMPANY
NEW YORK LONDON
1898

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FUNK & WAGNALLS COMPANY

Printed in the United States

TEMPLE OF FIVE HUNDRED GODS, CANTON, CHINA.

THE

MISSIONARY REVIEW OF THE WORLD.*

VOL. XXI. No. 1.—*Old Series.*—JANUARY—VOL. XI. No. 1.—*New Series.*

SPIRITUAL MOVEMENTS OF THE HALF CENTURY.—THE REVIVAL OF THE PRAYER-SPIRIT.

BY THE EDITOR-IN-CHIEF.

The pivot of piety is prayer. A pivot is of double use: it acts as a fastener and as a center; it holds in place, and it is the axis of revolution. Prayer is the double secret: it keeps us steadfast in faith, and it helps to all holy activity. Hence, as surely as God is lifting His people in these latter times to a higher level of life, and moving them to a more unselfish and self-denying service, there will be a new emphasis laid upon supplication, and especially upon intercession.

This revival of the praying-spirit, if not first in order of development, is first in order of importance in every really onward advance. Generally, if not uniformly, prayer is both starting point and goal to every movement in which are the elements of permanent progress. Whenever the church is aroused and the world's wickedness arrested, somebody has been praying. If the secret history of all really *spiritual* advance could be written and read, there would be found some intercessors who, like Job, Samuel, Daniel, Elijah, like Paul and James, like Jonathan Edwards, William Carey, George Müller and Hudson Taylor, have been led to shut themselves in the secret place with God, and have labored fervently in prayers. And, as the starting point is thus found in supplication and intercession, so the final outcome must be that God's people shall have learned to pray, if there is not to be rapid reaction and disastrous relapse from the better conditions secured.

These convictions have so been inwrought into the mind of the writer by patient and long continued study of the religious history of the race, that there seems to be no seal of permanence upon any movement, however spiritual in appearance and tendency, which does not sooner or later show a decided revival of the praying spirit.

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

There is a divine philosophy behind this fact. Our greatest need is to keep in *close touch with God.* Our greatest risk is the loss of the sense of the divine. We are in a world where every appeal is to the physical senses and through them. Reality is in direct proportion to the power of contact. What we see, hear, taste, touch, or smell—what is material and sensible—we can not doubt. The present and material absorbs attention and appears to us solid, substantial: but the future, the immaterial, the invisible, the spiritual, seem vague, distant, illusive, imaginary. Practically the unseen has no reality and no influence upon the vast majority of mankind. Even the unseen God is less a verity than the commonest object of vision; to many He, the highest verity, is really vanity, while the world's vanities are practically the highest verities.

God's great corrective for this most awful inversion and perversion of the true relation of things, is prayer. "Enter into thy closet." Why? There all is silence, secrecy, solitude, seclusion. Within that shut door, we are left alone. All others are shut out, that the suppliant may be shut in—*with God.* The silence is in order that we may hear the still, small voice, that is drowned in worldly clamor, and which even a human voice may cause to be unheard or indistinct. The secrecy is in order to a meeting with Him who seeth in secret and is best seen in secret. The solitude is for the purpose of being alone with One who can fully impress us with His presence only when there is no other presence to divert our thought. The place of seclusion with God is the one school where we learn that He is, and is the rewarder of those that diligently seek Him. As Dr. Plummer used to say, the closet is "not only the oratory, it is the *observatory,*" not for prayer only but for prospect—the wide-reaching, clear-seeing outlook upon the eternal! The decline of prayer is the decay of piety; when prayer ceases altogether, there is spiritual death, for prayer is the breath of life to every child of God.

To keep in close touch with God in the secret chamber of His presence, is the great underlying purpose of prayer. To speak with God is a priceless privilege; but what shall be said of having and hearing Him speak with us! We can tell Him nothing He does not know; but He can tell us what no imagination has ever conceived, no research ever unveiled. The highest of all possible attainments is the knowledge of God, and this is the practical mode of His revelation of Himself. Even His holy word needs to be read in the light of the closet, if it is understood. "And when Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony,—from between the two cherubims, and he spoke unto him." Nu. vii.: 89.

And, where there is this close touch with God, and this clear insight into His name which is His nature, and into His word which is His will made known, there will be a new power to walk with Him in holiness and work with Him in service. "He made known His *ways* unto Moses, His *acts* unto the children of Israel." The mass of the people stood afar off and saw His deeds, like the overthrowing of Pharaoh's hosts in the Red Sea; but Moses drew near into the thick darkness where God was; and in that thick darkness he found a light such as never shone elsewhere, and in that light he read God's secret plans and purposes, and interpreted His wondrous ways of working. All practical

POWER OVER SIN AND OVER MEN

depends on closet communion. Those who abide in the secret place with God show themselves mighty to conquer evil, and strong to work and to war for God. They are the seers who read His secrets; they know His will; they are the meek whom He guides in judgment and teaches His way. They are His prophets, who speak for Him to others, and even forecast things to come. They watch the signs of the times and discern His tokens and read His signals. We sometimes count as mystics those who, like Savonarola and Catharine of Siena, claim to have communications from God; to have revelations of a definite plan of God for His Church, or for themselves as individuals, like the reformer of Erfurt, the founder of the Bristol orphanages, or the leader of the China Inland Mission. But may it not be that we stumble at these experiences because we do not have them ourselves? Have not many of these men and women proved by their lives that they were not mistaken, and that God has led them by a way that no other eye could trace?

But there is another reason for close contact with the living God in prayer—a reason that rises perhaps to a still higher level. Prayer not only puts us in touch with God, and gives knowledge of Him and His ways, but it imparts to us His power. It is a touch which brings virtue out of Him. It is a hand upon the pole of a celestial battery, and it makes us charged with His secret life, energy, efficiency. Things which are impossible with man are possible with God, and with a man in whom God is. Prayer is the secret of imparted power from God, and nothing else can take its place. Absolute weakness follows the neglect of secret communion with God—and the weakness is the more deplorable, because it is often unsuspected, especially when it has never yet been known by us what true power is. We see men of prayer quietly achieving results of the most surprising character. They have the calm of God, no hurry, or worry, or flurry; no anxiety or care, no excitement or bustle—they do great things for God, yet they are little in their own eyes; they carry great loads, and yet are

not weary nor faint; they face great crises, and yet are not troubled. And those who know not what treasures of wisdom and strength and courage and power are hidden in God's pavilion, wonder how it is—they try to account for all this by something in the man, or his talent, or tact, or favoring circumstances. Perhaps they try to imitate such a career by securing the patronage of the rich and mighty, or by dependence on organization, or fleshly energy—or what men call "determination to succeed"—they bustle about, labor incessantly, appeal for money and cooperation, and work out an apparent success, but there is none of that Power of God in it which can not be imitated. They compass themselves about with sparks, but there is no fire of God; they build up a great structure, but it is wood, hay, stubble; they make a great noise, but God is not in the clamor. Like a certain preacher who confest that, when he felt no kindling of inspired thought and feeling, he walkt up and down the pulpit, and shouted with all his might—they make up for the lack of divine unction and action by carnal confidence and vehemence. There is a show of energy, resolution, endeavor, and often of results, but behind all this a lamentable and nameless deficiency.

Nothing is at once so undisputable and so overawing as the way in which a few men of God live in Him and He in them. The fact is, that, in the disciple's life, the fundamental law is "not I, but Christ in me." In a grandly true sense there is but one *Worker*, one agent, and He divine; and all other so-called "workers" are instruments only in His hands. The first quality of a true instrument is *passivity*. An *active* instrument would defeat its own purpose; all its activity must be dependent upon the man who uses it. Sometimes a machine becomes uncontrollable, and then it not only becomes useless, but it works damage and disaster. What would a man do with a plane, a knife, an axe, a bow, that had any will of its own and moved of itself? Does it mean nothing when, in the Word of God, we meet so frequent symbols of passive service—the rod, the staff, the saw, the hammer, the sword, the spear, the thrashing instrument, the flail, and in the New Testament the vessel? Does it not mean that a *willful* man God can not use; that the first condition of service is that my will is to be so lost in God's as that it presents no *resistance* to His and no *persistence* beyond or apart from His, no *assistance* to His. George Müller well says that we are to wait to know whether a certain work is *God's;* then whether it is *ours*, as being committed to us; but even then we need to wait for God's *way* and God's *time* to do His own work, otherwise we rush precipitately into that which he means us to do, but only at His signal, or we go on doing when He calls a halt. Many a true servant of God has, like Moses, begun before his Master was ready, or kept on working when his Master's time was past.

There is one aspect of prayer to which particular attention needs

to be called, because it is strongly emphasized in the Word, and because it is least used in our daily life: we mean *intercession*.

This word, and what underlies it, has a very unique use and meaning in Scripture. It differs from supplication, first in this, that supplication has mainly reference to the suppliant and his own supply; and again because intercession not only concerns *others*, but largely implies the need of *direct divine interposition*. There are many prayers that allow our cooperation in their answer, and imply our activity. When we pray, "Give us this day our daily bread," we go to work to *earn* the bread for which we *pray*. That is God's law. When we ask God to deliver us from the evil one, we expect to be sober and vigilant, and resist the adversary. This is right; but our activity in many matters hinders the full display of God's power, and hence so our impression of His working. And the deepest convictions of God's prayer-answering are wrought in cases where we are in the nature of things precluded from all activity in promoting the result.

It will, therefore, be seen that the *objection* which often hinders our praying, or praying in confidence of results—namely, that we are entirely helpless to effect any result—is

THE GRAND REASON FOR PRAYING;

and when such praying is answered, the evidence of God's working is irresistible. It is when we are in trouble and refuge fails us, when we are at our wits' end, that it becomes plain that *He* saves us out of our distresses. Unbelief is always ready to suggest that it is not a strange thing if a prayer for the conversion of another is answered, when we have been bending every energy toward the winning of a soul; and we find it very hard to say how far the result is traceable to God and how far to man. But when one can do nothing but cry to God, and yet He works mightily to save, unbelief is silenced, or compelled to confess, this is the finger of God.

The Word of God teaches us that intercession with God is most necessary in cases where man is powerless. Elijah is held before us as a great intercessor and the one example given in his prayer for rain. Yet in this case he could *only pray*. There was nothing else he could do to unlock the heavens after three years and a half of drought. And is there not a touch of divine poetry in the form in which the answer came? The rising cloud took the shape of "a *man's hand*," as though to assure the prophet how God saw and heeded the suppliant hand raised to Him in prayer! Daniel was powerless to move the king or reverse his decree; all he could do was to "desire mercies of the God of heaven concerning the secret;" and it was because he could do nothing else, could not even *guess* at the interpretation when he knew not even the dream—that it was absolutely sure that

God had interposed, and so even the heathen king himself saw and felt and confest. All through history certain crises have arisen when the help of man was vain. To the formal Christian, the carnal disciple, the unbelieving soul, this fact, that there was nothing that man could do, makes prayer seem almost a folly, perhaps a farce, a waste of breath. But to those who best know God, man's extremity is God's opportunity, and human helplessness is the argument for praying. Invariably those whose faith in prayer is supernaturally strong, are those who have most proved that *God has* wrought by their own conscious compulsory cessation of all their own effort as vain and hopeless.

George Müller set out to prove to a half-believing church and an unbelieving world that

GOD DOES DIRECTLY ANSWER PRAYER;

and to do this he abstained from all the ordinary methods of appeal, or of active effort to secure the housing, clothing, and feeding of thousands of orphans. Hudson Taylor undertook to put missionaries into Inland China, by dependence solely upon God. He not only asks no collections, but refuses them in connection with public meetings. He and his co-workers are accustomed to lay all wants before the Lord, whether of men or money, and expect the answer, and it comes. The study of missionary history reveals the fact that, at the very times when, in utter despair of any help but God's, there has been believing prayer, the interposition of God has been most conspicuously seen—how could it be most conspicuous except amid such conditions?

One of the most encouraging tokens of God's moving in our days is, therefore, what, for lack of any better terms, we have called the revival of the prayer-spirit. This is very noticeable in the numerous "prayer circles" and "prayer covenants," which have been formed within ten years past. In Great Britain particularly, intercession has been unusually emphasized of late. The Keswick movement has been more conspicuous for prayer than for anything else. The whole atmosphere of the convention has been laden with its fragrance, and the intervals between the meetings are very largely filled up with private supplications, or with smaller gatherings of two or three or more who seek further converse with God. There are organizations for prayer alone—some whose members do not know each other, or meet in common assemblies, but whose only bond is a covenant of daily supplication for one another and for objects of mutual interest. Any one who will read the two volumes in which is told that wonderful story of the China Inland Mission, will find that beyond all else believing prayer is brought to the front, as *the* condition of all success. It fell to the writer of this paper to spend some weeks at the Mission

Home, in London. From morning till night there was one sacrifice of praise and prayer, and at least once a week, with the map of China in full sight, the various missionaries and stations are mentioned by name, individually, the peculiar circumstances being made known, which incite to earnest, sympathetic supplication. And thus, both in larger and smaller circles of prayer, the spirit of intercession has a markt revival.

This is doubtless the most hopeful signal apparent above the horizon, and it is a *signal* calling God's people to a new life of unselfish and believing prayer. *Every church ought to be a prayer circle;* but this will not be, while we are waiting for the whole body to move together. The mass of professing Christians have too little hold on God to enter into such holy agreement. May the writer venture a suggestion—the fruit of long and prayerful thought—to his brethren in the ministry, and to all who yearn for a revival of the prayer-spirit? It is this, that

IN EVERY CHURCH A PRAYER CIRCLE

be formed, without any regard to *numbers*. Let the pastor unite with himself any man or woman in whom he discerns peculiar spiritual life and power, and without publicity or any effort to enlarge the little company, begin to lay before God any matter demanding special divine guidance and help. Without any public invitation—which might only draw unprepared people into a formal association—it will be found that the Holy Spirit will enlarge the circle as He fits others, or finds others fit, to enter it—and thus quietly and without observation the little company of praying souls will grow as fast as God means it shall. Let a record be kept of every definite petition laid before God—such a prayer circle should be only with reference to very definite matters—and as God interposes, let the record of his interposition be carefully kept, and become a new inspiration to believing prayer. Such a resort to united intercession would transform a whole church, remove dissensions, rectify errors, secure harmony and unity, and promote Holy Ghost administration and spiritual life and growth, beyond all other possible devices. If in any church the pastor is not a man who could or would lead in such a movement, let two or three, who feel the need, meet and begin by prayer for *him*. In this matter there should be no waiting for *anybody else;* if there be but *one* believer who has power with God, let such an one begin intercessory prayer. God will bring to the side of such an intercessor others whom He has made ready to act as supplicators.

Not long since, in a church in Scotland, a minister suddenly began to preach with unprecedented power. The whole congregation was aroused and sinners marvelously saved. He himself did not understand the new enduement. In a dream of the night it was strangely

suggested to him that the whole blessing was traceable to one poor old woman who was *stone deaf*, but who came regularly to church, and being unable to hear a word, *spent all the time in prayer* for the preacher and individual hearers. In the biography of C. G. Finney similar facts are recorded of "Father Nash," Abel Cleary, and others. In 1896 I met in Newport, England, a praying circle of twelve men, who had met for twenty-five years every Saturday night to pray for definite blessings. Not a death had occurred in their number during the whole quarter century. The first impulse leading to this weekly meeting was interest in Mr. Spurgeon's ministry. They felt that with his great access to men he had need of peculiar power from above, and on the Sabbath following their first meeting, he began to preach with such increast unction as attracted general notice. Examples might be multiplied indefinitely. But the one thing we would make prominent is this: that above all else, God is calling His people to new prayer. He wills that "men pray everywhere, lifting up holy hands without wrath and doubting;" that, *first of all*, supplications, prayers, intercessions, and giving of thanks be made for all men.* And if this be done, first of all, every other most blessed result will follow. *God waits to be askt.* He has the fountains of blessing which he puts at the disposal of his praying saints. They are sealed fountains to the ungodly and the unbelieving. But there is one Key that unlocks even heaven's gates; one secret that puts connecting channels between those eternal fountains and ourselves, that key, that secret, is prevailing prayer.

In London an enterprising newspaper has a private wire connecting with Edinburgh, in order to command the latest freshest news from the Scottish Athens. One night the clerk, who was out to collect local items, returned late and could not get in—he had forgotten to take his night-key. He thought a moment. It was of no use to knock at the door—the only fellow-clerk in the building was too far away to hear him. He stept to a neighboring telegraph office and sent a message to Edinburgh: "Tell —— that I am at the street door and can not get in." In twenty minutes the door was unfastened and he was at his desk in the office. *The shortest way to get at the man in the fourth story was by Edinburgh.* How long will it take us to learn that our shortest route to the man next door is by way of God's throne! God has no greater controversy with his people to-day than this, that, with boundless promises to believing prayer, there are so few who actually give themselves unto intercession.

> "And there is none that calleth upon Thy name,
> That stirreth up himself to take hold of Thee."—Isa. lxiv.: 7.

*1 Tim. ii.: 1, 8.

THE PRESENT SITUATION IN ASIA.

BY ROBERT E. SPEER, NEW YORK CITY,
Secretary of the Presbyterian Board of Foreign Missions.

It is a common belief among men who are living in the East, and who are, without bias, studying its future, that the Pacific is to supplant the Atlantic as the great sea of commerce and the ocean theater of the world's life and movement. The populousness of the lands bordering the Pacific on the west, the wealth of their undevelopt resources, the magnitude of their markets, the greatness of the empire that is growing up around Australia, the inexhaustible richness of the Spanish-American States, and the promises made by the powerful infancy of our Pacific commonwealths, leaving out of view the yearnings of European states to gain seats of influence and residence in the old East that is becoming the newest West, are but a few of many grounds on which these men rest their belief that the great scenes of future history will be enacted around the Pacific. There is much to lend color to such views. We mistake in thinking of Asia as wholly effete. It is covered with the wrecks of great historic movements. Our antiquities are as the play of children compared with its hoary age. The forces which have made many of its peoples are spent. But the peoples of Asia are great peoples, and their old life, while devoid of aspiration, of progress, of fertility, has schooled them into a patience, an endurance, a frugality, a sense of human weakness, that may prove, when the new forces that are at work begin freely to play upon them, an equipment of infinite value, the very qualities needed to enable them to do what has not yet been done.

The new forces have been powerfully at work the past year, and the new year begins with the situation in Asia more interesting than ever to the friend of human progress and the student of history. Superficially the reactionary influences seem, in the main, to have prevailed. Underneath, the solid, progressive forces may be seen not only to have held their own, but to have gained in the great struggle which has begun. Some would reckon Russia among the retrogressive influences; but Russia stands for order, protection, law; and her industrial ambition means that her political absolutism is constructing its own limits, while emancipation in some form, which must come, may make Russia's influence not so unfavorable to the higher interests of the Asiatic peoples as has been usually supposed. Sunnee Mohammedanism in the person of the *pseudo* Calif, Abdul Hamid, has risen from the low estate into which it was believed to have been brought, and the Sultan, from being the sick man of Europe, has gained new health and power with which further to curse the nations. The new year sees both Russia and Turkey more securely entrencht

than ever in Asia; and in the case of the former, at least, in a position of unassailable strength in fields on which a few years its hold was slight.

On the other hand, the influence of Great Britain, which, while in the main directed with purest selfishness toward the absorption and development of trade, has also ever been the most righteous and just-spirited influence in Asia, is declared by many British residents and papers in Asia, to have declined. The weak and vacillating course of Sir Nicholas O'Connor during the Japanese-Chinese war certainly did weaken the influence of Great Britain in both China and Japan, while it played into the willing hands of Russia. And the appointment, two years ago, of Mr. Byron Brennan practically to investigate the condition of British trade, and his commission, with a sort of pontifical authority, indicated the British belief that they were in danger in just that sphere which is dearest to them, and whose protection and enlargement has ever been the particular care of British foreign policy. Many long for the old swash-buckler days of Sir Harry Parkes, forgetting that the Asiatic nations have past through a generation of the most effective discipline in the ways of western governments since then, and have learned some good lessons in that same school which taught the Sultan to play chess with the suspicions and distrusts of the European states. In matter of fact, the solid influence of Great Britain has not declined so much as the influence of other European governments, and the wit and skill of the Asiatic governments have increast. The old supremacy and daring aggression are gone. The telegraph renders the Asiatic stage too open to the gaze of civilization to allow the old tactics ever to be employed again. Still, even a relative decline of British power means a less favorable political atmosphere in which to initiate and foster missionary movements toward enlightenment and liberty and life.

But, whether the atmosphere be favorable or unfavorable, the missionary movements will be maintained and enlarged. It is waste time to meditate on their decline or withdrawal. Through whatever difficulties, against whatever odds, at whatever heavy cost of money and life, the missionary movement means to do its work in Asia until its work is done. And steadily during the past year it has prest on its way. Temporary diminution of receipts has led it to re-examine its methods and to increase their efficiency. Each year's experience has shown it how more fully to avoid all irritation of the people, and to win their friendship and confidence. Political confusion has given it the opportunities for which it is ever looking to show the people that it is free of all political entanglements, and is a clear and untrammeled enterprise, whose kingdom is not of this world. From Turkey to Korea the year has witnessed the solidifying of the foundations of missionary work, and its quiet and steady progress in numbers and

power, while it closes with the forces of decay and retrogression emerging in many places, and in some apparently predominant.

In *Persia* the new Shah has shown himself incompetent to deal with the problems confronting him. When he degraded the Sadr-azam, the powerful prime minister, and reorganized the cabinet, some thought that he was showing the master hand of which Persia is in need; but all later developments have corroborated the first impression of his weakness. There is no hope for Persia in the Kajar dynasty, nor in any force or party within the state. The timidity with which Muzaffr-i-din began his reign led to the abandonment, during the year, of his proposed trip to Vichy on account of kidney trouble, and it seems to be leading him now to adopt a weaker atti-

ARMENIAN CHURCH AT THE TIME OF A FESTIVAL, SALMAS, PERSIA.

tude with regard to the mollahs, and to hold, with looser grasp, the lines of control over the more distant sections of his empire. He recently appointed a serparast, or governor, for the non-Moslems of Hamadan, with instructions to warn them against being misled by the missionaries, who were the more dangerous because of their kindly acts of charity and beneficence. This may have been only a sop to the ecclesiastics, but such sops have become too numerous. How weak the government's authority is has been well shown by the recent propaganda of the Greek Church among the Nestorians. For years the Nestorians have lookt for political succor from some foreign source. They coquetted with the Catholics in the hope of French protection,

then with the Anglicans, looking toward England. Long ago, tho, they saw how vain were these reliances, and have been turning toward Russia, wondering when the Greek priests would come. Last spring they came, and hundreds flockt to them, hailing them as their deliverers. Under the illusion that they were now secure, they taunted the Moslems, boasted of their security and the coming day when their heels would be on the necks of their Mohammedan masters, and the lands of the faithful would be their portion. The Moslem authorities were dumbfounded, and not knowing how true the pretensions of the new proselytes to the Russian Church were, hesitated to take vengeance, or to enforce the old order. Feeling their way, however, they have discovered that Russia is not ready yet for any active interference, and the last state of these poor Nestorians is now far worse than the first. It is to the credit of the solid work done by the American missionaries, that the great majority of the members of their churches resisted the allurements of the Greek priests, and kept a temperate mind. The whole episode, taken with many others illustrating the general weakness of the country, the rottenness of the village system, the injustice and extortion of the whole scheme of taxation, and the incapacity of Persian and Turk alike have increast the longing of many Mohammedans as well as confirmed the desire of all non-Moslems for the intervention of Russia or England. There are some strong men in Persia, most of them as unscrupulous and wicked as they are strong. Some of them might develop, for a little while, an apparently stable government, but

PERSIA IS ROTTEN.

Her village population has great possibilities under a just government, but it is absolutely futile to hope for a just government from any dynasty that can be establisht in Persia, or as long as the Mohammedan ecclesiastics have influence over administration or are left with any of the large judicial authority they now possess. Whoever hopes for progress or righteousness from Islam in this or the coming century, is expecting grapes from thorns or figs from thistles. There is no political hope for Persia save in Russia or England, and there is no moral or social hope save in that vital regeneration which only Christianity of all the forces in the world can effect. As Mr. Curzon, no favorable critic of missions, declares:

"Those philosophers are right who argue that moral must precede material and internal exterior reform in Persia. It is useless to graft new shoots on to a stem whose own sap is exhausted or poisoned. We may give Persia roads and railroads; we may work her mines and exploit her resources; we may drill her army and clothe her artisans; but we shall not have brought her within the pale of civilized nations until we have got at the core of the people, and given a new and a radical twist to the national character and institutions."

It must be admitted that in Persia and Turkey *the mission outlook*

is not bright. The abandonment of Mosul as a mission station greatly weakens the force at work in Mesopotamia, all of the lower and central portions of which now are toucht only from Bagdad by a small force of C. M. S. missionaries on the south and from Mardin on the north. The magnificent work of the American Board of Missions has been tried as by fire. In Arabia there has been general quiet, but the few Scotch missionaries at Shiek Othman, near Aden, and the Americans at Buzrah, Bahrein, and Muscat are as drops in a bucket. The chief grounds of assurance regarding missions in the lands of Islam must be found in a prophetic vision of the future, and in a calm faith fed by the very spirit of Islam, and vindicated daily, that there is one God, and that Jesus Christ is the Son of God and the Savior of the world, and that he will be the Savior of Islam because there is none other. Islam simply can not endure modern life and light. When these are turned full upon it, the old religion of a nation of Arab tribes, full of the shackles of a narrow life, yet full of the bigotry of a universal claim, must crumble of its own contradictoriness.

What shall be said of that great territory between Persia and the west, India and Tibet on the east, Russia on the north, and the Persian Gulf on the south? Where are the heroes who will essay to enter this field? What is to be its destiny? Is it to be barren and waste, curst by the jealousy and anger of the two great empires that glare across it at one another? The past year has seen no advance made toward the evangelization of these lands—Afghanistan, Beluchistan, Turkestan, and Bokhara, which, however, is Russia.

THE CONDITION OF INDIA.

In *India* famine has followed plague, and war and unrest have followed famine. Plague slew its thousands, and threatened to turn Kurrachee and Bombay into cities of the dead. Famine slew its tens of thousands, and filled the Northwest Provinces with agony and suffering, in comparison with which the quick fatality of the plague was merciful. How many died of famine or plague, many will say, but none can know. Of what account are the numbers when set against the millions who remain, as sick and hungry almost as the multitudes who have gone? On the heels of these miseries have come new mutterings of discontent, new exposures of the dark tides that are always running under Indian life, new difficulties on the northwest frontier. And many speak as always of the cruelty, the oppression, the tyrannical impositions of the British power. Which is both untrue and unjust. All that any power on earth but Christianity could do for India, England has done. But what is that? Fine roads, a great and non-religious educational system, newspapers, enlightenment, political equality and equality before the law, railroads, abolition of cruelties and enormities practist in the name and under

the sanction of religion, national peace, and order, these are great blessings, and some of them run deep; but equality and enlightenment and justice and righteousness run just as deep in India as the layer of British integrity extends, and no deeper. Below that, and that is not far, all the principles of Oriental life, so distorted, so evil, so wondrously persistent, rule with unshaken sway. To think of India as civilized, and to propose to deal with it so, is to toy with high explosives. A new mutiny, if it ever comes, would show the spirit of the old in the same opulent extravagance of savage and treacherous brutality. Why should this be so? Simply because England's work has been on the surface of Indian life. New institutions, new courts, new laws, all these are the expressions, not the creators of a spirit. England has not given India a new moral spirit or a character of integrity, because she could not. When she might have done so, if she could have done it at all, by a system of free Christian education, she refused to do so, politically she was not fit to do so. India will not be a better India than was revealed in the days of Chandra Japta, of Akbar, of the Sepoy Rebellion, until the only force in the world that can do it gives to India a new character. Julian Hawthorne's testimony, growing out of his study of the famine conditions, warmly corroborates the judgment that irresistibly obtrudes itself. He says:

SON OF THE GANGES, BENARES, INDIA.
This is the image of the River God, which is covered at high water.

"The only salvation of India, even from the economic point of view, is, in the opinion of those who have longest and most deeply studied it, its Christianization. Hindu idolatry and Islam are the blights that are destroying the country. The paralysis of caste on the one side, and the fetters of bigotry on the other, delay civilization and obscure enlightenment. England has not fulfilled her duty to the souls of her dependents; and, therefore, as Edwardes foresaw, her administration has measurably failed to rehabilitate their minds and bodies. . . . Let her inspire India with a veritable Christian faith, and nine-tenths of the present difficulties would spontaneously cease."

It will be for the peace of India and of Asia to recognize this. He who contributes to enlarging the missionaries' work in India during the coming year, is not only saving souls from death; he is strengthening the only force that is working for the life and redemption of the

world. Whatever else is done for India, in plague prevention or famine relief, or secular education, is but external and tertiary.

The King of *Siam* has been visiting Europe during part of the year. Perhaps the pleasant intercourse he had, as it is reported, with President Faure of France, accounted for the absence of serious trouble over the boundaries between Siamese and French territory, though the Siamese appear to have made some aggressions. Much may be hoped from the visit. The work of the missionaries is held in as high favor as ever and explorations by Dr. McGilvary and Dr. Peoples in the extreme north, above the Laos States, reveal a great country and accessible peoples whom missions have not yet reached.

China has moved slowly during the year; but it is a great thing to move one-fourth of the human race at all. Politically there has been little change. Russia holds such a position with reference to Man-

CIVIL SERVICE EXAMINATION HALLS, CANTON.
In these examination booths, each of which is only large enough for one man, the students are examined in the Chinese classics. They are not allowed to leave them until each examination is over, but attendants may bring them food and water.

churia as to be able to absorb that territory whenever she is ready to do so, and her sharp, decisive action, during the war, in securing Chinese territory from Japanese appropriation, and in pursuing one clear, strong line of policy commanded the respect and confidence of the Chinese government. In the south, France wants Hainan, and makes little concealment of the desire, while the opening of the West river to trade pours British influence into Kwang tung, Kwang si and Yunnan, and so places an effective bar across the northward advance of French aggression from Tonquin, while it establishes a belt of British control, in fact, along the northern boundaries of Tonquin, Burmah and Assam. British commerce and so British influence are

now predominant in the two great valleys of China—the Yang-tsze and the West. There have been no serious outrages during the year, save the murder of the two German missionaries in Shantung, where the Rhenish society were just establishing a new mission, and on the whole, the anti-foreign feeling seems to have mellowed a little. The German aggression, which followed the murder of the Rhenish missionaries, however, may feed the slumbering hostility into heat. From Peking not a little pressure has been exerted on provincial authorities to provide facilities for the study of English and western sciences; and in many provinces such schools have been establisht. The Imperial University at Tientsin under Mr. Tenney has been enlarged, and, crowded with students, seems to be on solid foundations. A passion for English has grown up in the ports. Schools and colleges which offer it are thronged with pupils, and even those which do not, but have a reputation for solid work, have also leapt from an almost languishing condition to new prosperity. The railroad from Tientsin has been pusht to within three miles of the gates of Peking, and the great line from Peking to Hankow, and from Hankow to Canton seems to be fairly well assured. *Fung shui* and geomantic superstitions have shown that they are powerful, but not powerful enough to stand against the demands of progress. Bicycles and foreign restaurants are fads of the young Chinese of sportsman-like tastes in other cities than the coast ports. Some think the fountains of the great deep are about to be opened. It is not so. China is moving, but her central government is corrupt, and lacks the capacity to lead the country forward, while the people are the same in character that they have ever been. There will be ebb and flow in China.

SPASMS OF PROGRESS

will be succeeded by reactionary falls. Permanent change for the better will only come with permanent improvement of character and the play upon Chinese life of the redeeming, restorative forces of Christianity. If there is any harder task in the world to set before the Church than this, of subduing the mind of China, which has been forming and hardening into its present amazing distortion through thirty centuries, to the mind of Christ, it has not been discovered yet, unless it is to be found in the Mohammedan missionary problem, and the proclamation of religious liberty in the lands of Islam will give to this problem a totally new face.

It may be doubted whether, on the whole, *the mission cause in China* has ever before had so successful year as this last. The movement in Fuh-kien may be discounted by some in suspicion of the motives of the inquirers, on whom the power of foreign nations shown in the punishments inflicted for the outrages at Kucheng has made a deep impression; but such a criticism is of second causes only,

and not of results. A great gathering of sincere Christians will be the fruit of this movement. The growth in Manchuria seems to continue without abatement. The missions are pressing out into new territory. The work in southeastern Hunan, carried on for several years without ostentation, seems to be better establisht, several churches having been gathered there, and persecution having been brought to an end for the present. Generally throughout the Eighteen Provinces missions have surrendered nothing, but have strengthened their stakes and enlarged their borders.

In the *missions in Japan* the worst seems to be past. The reaction which had its roots chiefly in rationalism and nationalism has tried the churches severely, and has sifted out a great deal of chaff. Now, the general testimony is, that the people want pure and positive presentation of the Gospel, and not the arid speculations and vagaries which, for awhile, many were in danger of supposing constituted that real and adapted Christianity for which Japan was seeking. The dangers which assail the Japanese church have by no means been left behind, however. The new industrialism which has increast the product of manufactured goods so as to absorb trade formerly in foreign hands, and which is represented by imports in 1895 of yen* 138,674,842, as compared with yen 37,637.38 in 1886, and of exports in 1895 of yen 136,186,328, as compared with yen 48,870,532 in 1886, has made the commercial spirit the spirit of the country. While the elaborate and thoroughly organized system of government education pours out steadily its irreligious torrent of influence. Combined with this is the spirit of war, which has been fed and nourisht the past year among all the people who are toucht by the modern movements at all, and which is striving toward the end of doubling both army and navy within the next decade, in preparation, the young Japanese will tell you, for the meeting they propose to have some day with the

A CHRISTIAN SCHOOL AT NANKING, CHINA.

* A yen is equal to about 50 cents gold.

Russian power, which, with its advancing railroad across Siberia, its Asiatic fleet, and its one hundred thousand troops at Vladivostock, so ominously overshadows them, and so sharply checkt them in their designs upon China and robbed them of the foothold upon the Continent—one of the most disavowed but most desired fruits of the war. The flurry over the Hawaiian question in the summer soon died away. Every level-headed Japanese knew that it was nonsense to offend the United States, which buys nearly one-half of their exports. But there has been not a little friction, and a great deal of talk about friction between foreigners and Japanese in the ports. The missionaries, as a rule, make no such complaints. Their relations with the people are now well adjusted. The difficulties arise with those who so distrust the Japanese that the prospect of coming into force of the revised treaties is most unpalatable to them. They do not wish to be subject to Japanese laws and courts. On the whole, the year has been one of comparatively sober and solidifying progress in Japan. The people are enamored now of industrialism and military power as the real secret and gist of civilization, but many are coming to recognize that a nation is fouling the springs of all true power and stability which traduces religion and trains men to live as tho there were no God and no law of God. But this mad self-deception is only

A STAGE IN JAPAN'S PROGRESS.

The country is honestly seeking for what is best, and its fickleness is due to its superficial judgments, which lead it with apparent captiousness from one thing to another, before the first has been thoroughly tried. When the people find what is the best, and see it, they will be stable enough. One who knows them as well as any one living, writes privately regarding them:

"One often hears the Japanese charged with extreme fickleness, especially in comparison with the Chinese. This charge, I think, requires to be somewhat qualified. During the feudal *régime*, for about three centuries, they surely were sufficiently steady and conservative. The Chinese as a nation have not yet emerged from that kind of stagnancy, whereas the Japanese have entered on the path of human progress. The present generation of Japanese lives and moves in an age of change in all departments of life, in an age of transition from the old to the new. In things material as well as immaterial, they are making for something better and something higher than what they were, and had by heredity and transmission from of old. The Japanese are quick witted, and apt to jump to a conclusion without sufficient knowledge or examination; hence, they readily enter upon a thing quite new to them. It does not take them long to find out that they have made a mistake, or, perhaps, they are disappointed, while at the same time it is likely that another "good thing" has attracted their attention. And so they go in for that, and so on. But, by-and bye, when they have finally hit upon the right thing, they are quite steady and often splendidly persevering."

The process of galvanizing the national religions into some sort of vital obstruction to Christianity has been carried on vigorously during

1897. Societies for adapting Shintoism to modern philosophy, and for advancing the interest of the worship of the fathers of the empire, have been formed. The Buddhist papers have been full of forebodings as to the effect of throwing the whole country open to foreign residence. "What will happen," they ask, "when the simple-minded country folk, with their quiet and trustful faith, are brought face to face with this disturbing, scrutinizing, iconoclastic spirit of western civilization? Would that the treaties had not been revised, and that the people had been left in the peace of their ancient ways!" To prepare for this change the more advanced Buddhists, who have already adapted their ethics and philosophy to the needs of the new situation, are seeking now for some adaptation in preparation for the struggle with modern science. In the missions, the rupture between the ultra liberal men in the Kumiai churches and the American Board missions has been made complete. The Church of Christ now stands first in evangelical membership, and with the cooperation of the seven missions which work with it, has decided to take what it believes to be a large step forward in the matter of self-support. Its practical position is, that no church should be organized that can not be self-supporting, and that churches already organized on a different basis shall be given two years in which to attain self-support or forfeit their privileges as fully organized churches. Deeply in sympathy with the nationalistic aspirations of Japan, and strongly affected still by the influence of liberalism and scepticism pouring in from America and Europe, the native preachers of all the churches are struggling toward firm evangelical foundations, and the people are everywhere demanding such preaching as supplies them with true spiritual bread and drink. The Unitarian propaganda is not gaining any power. Mr. Clay MacCaulay, its leading American representative, declared at the seventy-second anniversary of the American Unitarian Association in Boston lately, that the Unitarian body is more widely known in that country than any other foreign religious body, and that the name Unitarian

A BUDDHIST PILGRIM IN JAPAN.

has become incorporated into the Japanese language as signifying reason in religion.

It is an interesting comment on this, that in reporting their work to the Rev. Henry Loomis, of the American Bible Society, for his annual table of statistics, the Unitarian missionaries omitted this last year the one church they had reported the year before. What had become of it? Did it become incorporated into Japanese Buddhism or eclecticism?

Light and shade have played over *Korea* with inconstant alternation during 1897. The new year begins with the mission outlook brighter than can be described, and with the dark clasp of Russia tightened to mastery. On the evening of October 7, 1895, Japanese influence was absolutely supreme in Korea. But it was an external power imposed, which had wrought great reforms in the most obtuse and provocative way, but had built up no party in the state to whose interest it was to sympathize with Japanese authority. Early in the morning of October 8, 1895, the queen was slain at the direct instigation of Viscount Miura, the Japanese minister. It was a stupid blunder, showing the complete diplomatic puerility of the Japanese representatives. By sunrise, the influence of Japan in Korea had been wiped away as floods sweep away straws. Japan had won and Japan had undone. The king fled to the Russian legation, and so without the lifting of her hand, Russia found Korea separated from China, cleaned somewhat and a little purified, and placed in her lap by the blunder of Japan. The war with China was undertaken by Japan to secure the independence of Korea. So she boasted. She was establishing civilization in the East. To start Korea on the highway of emancipated enlightenment was her great aim and ambition. And now she has closed her first chapter with the utter collapse of these pretensions, and has succeeded merely in doing a piece of not very clean work for Russia. As long as Mr. Waeber was the Russian Minister, and Mr. McLeavy Brown, an Englishman, was superintendent of the customs and adviser of the treasury, there was not much to fear. Mr. Waeber was a broad-minded, honest man, who wisht for the good of Korea, and did a great deal to this end. His wife was a Lutheran, and they showed no unfriendliness to evangelical missions, while Mr. Brown, with absolute veto power over all expenditures save those of the royal household department, was a guarantee of integrity and honesty, and an assurance of such progress as could be made against the odds of a worthless king, an *opera bouffe* government, and as corrupt a set of officials as could be found outside of Persia and China. However, Mr. Waeber was promoted to be Minister to Mexico, and in September Mr. Speyer, a man of different methods, with whom it was believed the interests of Russia would have precedence over those of Korea, was transferred from Tokyo to take his place. Does the

fruit begin to appear? A recent telegram announces the removal of Mr. Brown, and from time to time news comes of slight increases of the staff of Russian officers, who now have charge of the Korean troops. If Mr. Brown has indeed been removed, it is as heavy a blow as could well be struck at the cause of progress in Korea, altho even he was unable to stay the tide which was already running back to the old days of office buying and selling, unjust, irregular taxation, official squeezing, and general corruption. In any event, 1898 opens with the reactionary tendencies dominant in politics and government in "Chosen."

Buddhism has no hold in Korea, when compared with Japan or

A CHRISTIAN SCHOOL FOR GIRLS, SEOUL, KOREA.

Asia, or Burmah, or Siam. What religion the people have is Shamanism, and Shamanism unorganized, unarticulated, with no framework of bone or gristle is a very flabby opponent to such a force as Christianity launches against it. The spirits proved quite inefficient in the China-Japan war, and the spread of Christianity has emboldened many to throw aside their fear of them, even while unprepared as yet to accept the high requirements of Christian discipleship. A great transformation has past over the country since the war, destroying the old spirit of exclusivism and distrust, which seems to have been the inevitable fruit of Confucianism everywhere, and disposing the people with peculiar favor to missionaries, especially from America, which has had the good fortune to be well represented diplomatically, and whose political disinterestedness, at least, is in a measure under-

stood. The missionaries have been helpt by these conditions, but have known their superficial value too well, had they not been aiming at altogether different results, to do other than ground their work on solid spiritual foundations. Nowhere else in the world have I met native Christians of more joyous and simple faith, who were more vividly reproducing in our own time the apostolic days, when "the word of the Lord had free course and was glorified"; and "there were added to the Church daily such as were being saved," visibly delivered from day to day from the grip of old errors and evils, and led on into evident light and life. Over and over again we thought of the exclamation which in the early days of Christianity was in the mouths of the heathen, "Behold, how these Christians love one another!" It is scarcely to be doubted that there will come, perhaps soon, a time of great trial and sifting in the Korean Church. The new year dawns, however, on a wonderful opportunity to reach an open people.

The Siberian railway slowly creeps across Asia, working from both the east and the west. Russia has been given a coaling station at Fusan, and an open port is hers on the Gulf of Pe-chi-li when she wishes it. Germany is pressing her trade, and before the end of the year several new Japanese steamship lines, or old lines enlarged, are promist to bind Japan more closely to America and Europe.

This is a rapid view of the conditions with which the new year begins in Asia. The forces of men flare and fall. The old faiths of men are declining, or so far surrendering to the pressure of the new times as to betray themselves and to compromise their true principles in the effort to meet Christianity on ground where it is invincible. But throughout Asia the great movement of missions has forged steadily on. Nothing can stay it—neither its own blunders nor the apathy of home Christians; neither slander, nor misunderstanding, nor opposition, coldness of heart or warmth of passion. A cool, just measurement of the situation leaves as a conviction more firm far than that of designs and power of the Russian government, this of the pertinacity, the virility, the permanency of the enterprise which begins this year under brighter auspices than ever, and which believes in the face of all doubt and denial, that it is the movement of God upon the nations.

"REJOICE, YE HEAVENS!"—Rev. xii.: 11, 12.

REV. F. B. MEYER, B. A., LONDON, ENGLAND.

We will not attempt to locate in the prophetical chart, the incident referred to in this paragraph; whether it has been fulfilled, or has yet to be fulfilled, is immaterial to our present purpose. The casting out of Satan is not confined to any one incident in the history of

redemption, but is, probably, a long process which commenced when Jesus said: "Now shall the Prince of this world be cast out," (John xii.: 31), and will reach its consummation, when he shall have been driven from heaven to earth, from earth into abyss, and from the abyss into the lake of fire and brimstone. The principles, therefore, which appear at any one stage of the casting out of the old serpent, the deceiver of the whole earth, are applicable universally, and we may obtain valuable lessons for our own share in the process, by carefully studying the statement, that "they overcame because of the Blood of the Lamb, and because of the word of their testimony, and they loved not their life even unto death."

One point of exegesis must be settled before we can feel the full force of this sublime announcement. We are told that *they* overcame. Who are these? Obviously, not Michael and his angels, for it could be hardly said of these celestial combatants that they overcame because of the Blood of the Lamb, and because of the word of their testimony, nor, that they loved not their lives unto the death. The pronoun evidently points to the previous noun, *the brethren*, who had been accused before their God day and night. And who were these brethren, concerning whom the great voice in heaven speaks? Can they be other than the saints who were dear to God, and who, face to face with the fury of magistrates and crowds, stemming manfully the hatred and opposition of their times, were bearing persecution and reproach in every city of the known world; and without knowing it, by their victories, were bringing success along the entire line of the hosts of light.

THE SOLIDARITY OF THE ARMIES OF GOD.

The conflict throughout the universe between good and evil is one. The saints on earth are brothers in arms with Michael and his angels. Each soul, however lonely and obscure, plays an important part in the issue of the fight, just as sometimes an entire position may be gained or lost by the fidelity or otherwise of a single sentry at his post.

For a moment let us consider this great conflict. It must have begun with the first uprising of pride and rebellion in Satan's heart, when for the first time he abode not in the truth. There was, probably, war in heaven long ages before it broke out in the glades of Eden. It may even be that the earth herself bears marks of that ancient conflict, though it became more markt and determined when man's destiny became the gauge of battle. It may appear some day that much of the carnage of creation, the ferocity of the tiger and the hawk, the violence of the hurricane, and the casualty of the earthquake, are due to a disturbance introduced into God's creation by the sin of the archangel, who had been appointed the vicegerent and prince of the world, but who violated the first law of his creation, by assuming the prerogative of independence. It is enough, however, for

us to learn the consideration of the malign effect of his fall on nations for the more certain and scriptural conception of its effect on man.

The inner thought of the fall was the successful assertion on the part of Satan of his superiority over the new creature which God had built up from the dust of the earth. By a lie he seduced him from the allegiance which he had so often plighted when he walked the glades of Eden in converse with his creator; and in that first act of disobedience Satan acquired a supremacy over Adam and his race which he has never failed to press to its utmost capabilities.

Since the fall, the government of man has been held by the prince of the power of the air, who is also the God of this world, and the entire system of idolatry, which is co-extensive with the family of man, is in its essence, demon-worship. This is clearly stated by the apostle, "This, I say, that the things which the Gentiles sacrifice, they sacrifice to demons and not to God" (1 Cor. x.:20), a statement which is corroborated by the universal witness of missionaries, that the whole system of Fetishism, is really demon-worship, and that the gifts of idol-votaries, are really presented to propitiate the evil spirits, which in their experience are only too much to be feared.

It is probable that heathenism is the dark veil beneath which the prince of evil enshrouds himself and his trusted emissaries. Daniel tells how the angel that came to him had been resisted and stayed by the Prince of Persia, in evident allusion to some strong evil spirit which had delayed his progress (Dan. x.). And Ezekiel uses of Tyre words that, in their full meaning, are only applicable to the dark spirit that ruled the city (Ezek. xxviii.). In perfect harmony with these two statements, the Apostle tells us that our warfare is not against flesh and blood, but against the rulers of the darkness of this world, against the spiritual hosts of wickedness in heavenly places (Eph. vi.). Putting all these statements together, are we not clearly taught that before headway can be made in the evangelization of any country, or the overthrow of any idolatry, the strong man who holds his goods in peace, has to be bound by the cords of faith and prayer. Probably, if the story of missions could be written from the heavenly standpoint, we should find that each advance was simultaneous with some casting out of the evil spirits that had been too long entrencht in the dark superstitions and idolatries of the heathen—the casting out which was due to the faith and prayer of humble saints, who may have been removed from the scene of conflict by vast spaces of land or sea.

This thought may be carried even further. It is almost certain that behind every strongly entrenched wrong in Christian laws, such as the liquor-interest, the betting-ring, the gigantic system of impurity which holds its myriads in thrall, we have to deal not with flesh and blood, but against evil spirits that hold and rule the hearts of men.

Hence the necessity of having spiritual men engaged in the conflict. If we are contending with spirits, it is preposterous to use carnal weapons, such as rhetoric and human learning. You can only conquer spirit by spirit. And no man can hope to succeed in this fight, who has not already learnt the secrets of the overcoming life, and applied them successfully for the regimen of his own spirit.

Hence the importance also of prayer, because in this holy exercise lonely souls are able to throw their weight into the conflict, and the supplication or intercession offered in loneliness and solitude may avail to turn the scale in some distant place, as an ounce-weight cast into the scale, where two hundredweights are in balance, will make the one preponderate over the other.

Heaven and earth are in close sympathy. The angels rejoice over one sinner that repenteth. Satan is beheld falling from heaven, when a handful of humble disciples cast out a few demons, and perform a few other miracles. The heavens are bidden to rejoice, and Satan is cast out of some position of advantage, because the brethren on earth overcome with the blood of Jesus, and the word of their testimony.

Do not undervalue yourself. Do not underestimate the effect of your successes or failures. The position of every grain of sand affects to some extent the position of every other sand grain throughout the world. The weight of every asteroid reacts on the balance of the spheres. The addition of every drop of moisture is felt on every tide on every beach around the world. We can not be neutrals in the great fight. If we are not for Christ we are against Him; if we do not gather with Him, we scatter abroad. It will make a real difference in bringing in the kingdom of God, whether we have fought a good fight, and finished our course. Let us, therefore, appropriate the memorable resolve of S. J. Mills, of the Haystack Covenant, so to live as to make our influence felt to the remotest part of the world, and not here only but through all worlds, and all ages, to the glory of Christ, so that through us may come salvation, and the power, and the kingdom of our God, and the authority of His Christ.

THE ESSENCE OF THE CONFLICT BETWEEN GOOD AND EVIL.

By every artifice which Satan can employ, moral beings, whether among the ranks of angels or men, are being blinded to the secret of blessed and healthy existence. In order to win and help his power, he endeavours to show that there is no policy comparable to that of self-pleasing. To be one's own master, to follow the sway of inclination, to do good things from a selfish motive, to oppose even the power of Satan, because of the price to be paid with self-interest, this is the policy to which he uses all his arts to persuade. In the first temptation he told Eve and her husband that the tree was to be desired to make them wise, and its fruit would make them become as gods.

In the temptation of our Lord, Satan strove to show that He had a perfect right to gratify appetite, to act on impulse and presume on the Father's care, and to acquire the Kingdom by methods of self-pleasing, from which the cross and shame were eliminated.

In our Lord's words to Peter, when he answered his suggestion to spare Himself by the severe command, "Get thee behind me, Satan;" we may infer that in his apostle's advice, the Lord detected the same spirit against which He had so often contended in his conflicts with the evil one. The great enemy of man was always suggesting to the Son of Man that He could achieve his life-purpose by easier methods, than by laying down his life.

When on the evening of His death, the Master said: "The Prince of this world cometh, and hath nothing in Me," His consciousness of the certainty of victory was determined by the knowledge that He had no will or way or purpose of His own, to which the evil one could direct his suggestions, or from which would emanate the least likelihood of yielding to his power.

The Christ spirit is, therefore, forever victorious over all the power of the enemy. It is as impervious to the attack of evil, as carbolic acid is to the fructification of spores of disease. When a spark comes to the ocean, it finds nothing in the briny waves on which to feed or kindle, and when the spirit of selfishness appeals to a nature in which there is nothing but perfect love, in which there is absolute selflessness, it rolls back paralyzed and conquered.

If we may dare to say it, the Divine Man has establisht in Himself a perfect antidote to the power of evil. The spirit of love and life and entire devotion to the will of God in the service of man, is a rock on which the waves of hell break in clouds of spray. And just in proportion as we imbibe that spirit, are inoculated with that nature, and partake of that rock-like character, we, too, shall be more than conquerors. Good is love, the highest good is the most perfect love, and love is selflessness. There is none good but One, that is God, and God can not be tempted with evil, because He is good, and in Him is no darkness at all, no taint of self.

Evil is in some form or another the manifestation of the self-principle in which is darkness, hatred, misery, hell.

Christ in our nature has lived a life of perfect selflessness and love. Thus He has overcome the power of the enemy, and is raised far above all principality and power and might and dominion. Through the ages He is living a life of pure and intense benevolence, goodness, love. Selflessness is regnant in our King; through Him love reigns over all spheres, and is carrying forward its blessed victories to the overthrow of the empire of darkness. And in so far as we ally ourselves with him, substitute His nature for our own, repeat in our poor life something of the mighty music of His matchless nature,

we, too, shall overcome. The Christ-spirit in us will master the selfish spirit of the devil. Love must gain supremacy over hate. Those that follow the cross, and count not their lives dear to the death, must finally tread on all the power of the enemy, and nothing shall by any means hurt them. "Ye are of God, little children, and have overcome them, because greater is He that is in you, than he that is in the world."

THE THREE-FOLD TALISMAN OF VICTORY.

The Blood of the Lamb.—The one sufficient answer to the accusations of the great accuser before God, is the propitiatory death of the Lamb of God, for which the word Blood is the sufficient synonym. Let him say what he will against us, and he can hardly exaggerate the truth, there is one sufficient and satisfactory reply, "The Blood of Jesus Christ, God's Son, has cleansed our hearts, and blotted out the handwriting that was against us, and contrary to us." There is nothing more to be said. This word ends the strife.

But, probably, there is even a profounder meaning. The Blood of Christ stands for His perfect love, His entire subordination to the will of His Father, His supreme devotion to the great cause of human salvation. And in so far as we drink of that blood, and are baptized into that spirit, and even fill up that which is behind of the sufferings of Christ, we learn the secret of perennial victory, and are able to stand in the evil day. We possess a thin red line that keeps the enemy at bay. In preaching it we let loose a principle throughout the world, the principle of selfless love even unto death, before which the powers of hell can not stand.

Again, as we proclaim the Blood of Christ, and all it means to the children of men, we emancipate them from the dread of the consequences of sin, which is Satan's most potent instrument of thraldom, we secure peace from the terrors of conscience, and the accusations of a broken law, and we inspire them with desires to learn the secret of love as selfless, self-sacrifices as perfect. Thus we overcome by the Blood of the Lamb.

The Word of our Testimony.—We are sent to the world to resist the devil's lie, by bearing witness, as our Master did, to the truth. There is no such way of defeating error, as by presenting truth alongside. Suppose the artists of a given era are possest with false conceptions of nature, and of painting, a great critic may arise, who shall detect and criticise their mistake, but his words will not produce the same effect as if he were to present nature on his canvas with the faithful portraiture of a true witness. Let him hang his picture on the wall, and without a word of comment, it will show the inaccuracies and inaptitude of the school he desires to dispossess.

Such is the vocation of Christ's servants. When Satan presents men with a travesty of true peace, making it to consist in circum-

stances and surroundings, we are called upon to show it consists in a state of heart, which outward conditions can not affect. When Satan makes joy consist in the hilarity of perfect health, or the stimulation of the stage, the music-hall, the dance, it is for us to bear witness that the unseen and eternal are the only true ministrants of enduring gladness. To this end we were born, and for this we came into the world that we might bear witness to the truth, and in doing so, refute the lies with which Satan deceives the whole world. Finally, the conscience which is within every man must recognize the voice of the true Shepherd, and reject the false for the true.

The Prodigality with which the Saints regard their Life.—"They loved not their life even unto death." In the great war we must follow our Master in absolute self-surrender. The resistance against evil must be carried even to blood. Like Paul, we must be willing to be poured out as a libation. There must be but one purpose—to do the will of God; one aim—to deliver men from the power of the devil; one supreme and over-mastering love to which no hardships are too great, no expenditure too costly. Like our Master, we overcome in apparent failure, we conquer in apparent defeat, we are crowned and ascend the throne when our enemies think they have put out our name from under heaven.

RECENT MISSIONARY BOOKS.

BY THE EDITOR-IN-CHIEF.

What furnishes a more abundant proof of the prominence of missions in the present age than the number, variety and value of the books and periodicals which either treat of mission work directly or recognize in it a factor too mighty to be disregarded? The Literature of Missions is fast assuming a manifold form and a yet more manifold bearing; not only historic and biographic, it is becoming in effect also apologetic—presenting in itself a body of evidence that makes cavillers appear irrational and even ignorant, and proving Christianity to be of God by its divine effects.

The mere mention of good books issued during the past few years along the lines of missionary enterprise or in some way linkt with the work of a world's evangelization, would require more space than is consistent with the pressure of other matter. But we here bring to the reader's attention some books which have been submitted for review, or have in other ways compelled attention by their high merit and excellence.

We give here a partial list of recent books bearing on missions, some of which have been already referred to in these pages, but are now mentioned in a classified list, for more convenient reference.

I. General.

Christian Missions and Social Progress	Jas. S. Dennis	Fleming H. Revell Co.	$2.50
Strategic Points in the World's Conquest	Jno. R. Mott	Fleming H. Revell Co.	$1.00
Concise History of Missions	E. M. Bliss, D.D.	Fleming H. Revell Co.	.75
Short History of Missions. (5th Ed.)	Dr. Geo. Smith	T. Clark, Edinburgh	$1.00
Hand Book of Missions	A. McLean	Chn. Pub. Co., St. Louis	.50
Picket Line of Missions	By Eight Authors	Eaton & Mains	$1.00
In Lands Afar	Edited Dr. E. E. Strong	A. B. C. F. M.	$1.25
A Century of Christian Martyrs	Rev. F. S. Harris	Jas. Nisbet, London	.75
Child Life in Mission Fields		Barby & Smith	$1.00
Methodist Episcopal Missions. 3 Vols.	Reid-Gracey	Eaton & Mains	$4.00
Church Missionary Society Workers	Emily Headland	Jas. Nisbet, London	$1.00
Hist. Sketches Presb. Missions. (New Ed.)		Pres. W. B. F. M.	$1.00
Philip Melanchthon	David J. Deane	Fleming H. Revell Co.	.75
The Growth of the Kingdom of God	Sidney L. Gulick	Fleming H. Revell Co.	$1.50
Chosen of God	Rev. Herbert W. Lathe	Fleming H. Revell Co.	$1.25
Dictionary of Treatment	Wm. Whitte, M.D.	H. Renshaw, London	$3.00
Autobiography of Chas. F. Deems, D.D.	By His Sons	Fleming H. Revell Co.	$1.50

II. Africa.

Chronicles of Uganda	R. P. Ashe	Randolph & Co., N. Y.	$1.50
Seven Years in Sierra Leone	A. T. Pierson	Revell & Co.	$1.00
Wm. & Louisa Anderson. (Old Calabar)	Wm. Marwick	And. Elliot, Edinburgh	$1.50
Madagascar of To-day	Rev. W. E. Cousins	Fleming H. Revell Co.	$1.00
Madagascar Before the Conquest	James Sibree	Macmillan & Co	$2.00
Africa and the American Negro	Prof. J. W. E. Bowen	Gammon Theo. Sem.	$1.00
Pioneering in Morocco	Dr. Robt. Kerr, M.D.	H. R. Allenson, N. Y.	$1.50
David Livingstone. (New Edition)	Dr. W. G. Blaikie	Fleming H. Revell Co.	$1.50

III. Turkey and Persia.

Letters from Armenia	Prof. J. Rendell Harris.	Fleming H. Revell Co.	$1.25
Conversion of Armenia	W. St. Clair Tisdall	Fleming H. Revell Co.	$1.40
Turkey and the Armenian Atrocities	E. M. Bliss	Hubbard Pub. Co., Phil.	$2.00
Persian Life and Customs	Rev. S. G. Wilson	Fleming H. Revell Co.	$1.25

IV. India.

Twelve Indian Statesmen	Dr. Geo. Smith	John Murray, London	$2.00
Missionary Pioneers in India	Jno. Rutherford	And. Elliot, Edinburgh	$1.00
Life of T. Valpy French. 2 Vols.	Rev. Herbert Birks	John Murray, London.	$3.00
In the Tiger Jungle	Jacob Chamberlain, D.D.	Fleming H. Revell Co.	$1.00
Chn. Service Among Educ'd Bengalese	R. P. Wilder	Gazette Press, Lahore.	$1.25
Letters from Ceylon	Fannie Gregson	Marshall Bros., Lon.	$1.00

V. China.

A History of China	Dr. S. Wells Williams	Chas. Scribner's Sons.	$2.00
A Cycle of Cathay	Rev. W. A. P. Martin, D.D.	Fleming H. Revell Co.	$2.00
26 Years of Miss'y. Work in China	Mrs. Grace Stott	Am. Tract. Soc., N. Y.	$1.75
Eye-Gate, or Native Art in the Evangelization of China.	Dr. Wm. Wilson	Partridge & Co., Lon.	.60
China and Formosa	Rev. Jas. Johnston	Fleming H. Revell Co.	$1.25
Sister Martyrs of Kucheng	Letters of Miss Saunders.	Fleming H. Revell Co.	$1.50

VI. Korea.

Korea and Her Neighbors	Mrs. Isabella Bird Bishop.	Fleming H. Revell Co.	$2.00

VII. Japan.

The Gist of Japan	R. B. Peery	Fleming H. Revell Co.	$1.25
Rambles in Japan	Canon Tristam	Fleming H. Revell Co.	$2.00
From Sunrise Land	Amy Wilson-Carmichael.	Marshall Bros., Lon.	$1.25
Religions of Japan	Rev. Dr. W. E. Griffis	Chas. Scribner's Sons.	$2.00

VIII. Islands of the Sea.

Hawaii, Our New Possessions	Jno. R. Musick	Funk & Wagnalls Co.	$2.75
Pioneering in New Guinea	Jas. Chalmers	Fleming H. Revell Co.	$1.50
Een Yaar op Reis in Dienst Der Zendig.	Fe Leon Cachet	Amsterdam	$2.00

IX. American Indians.

On the Indian Trail	Rev. Edgerton R. Young.	Fleming H. Revell Co.	$1.00
Conquest of the Sioux	D. C. Gilman	Carlon & Hollenbeck.	.75

X. Europe.

Robt. W. McAll	Mrs. McAll	Fleming H. Revell Co.	$1.50
Christian Life in Germany	E. F. Williams, D.D.	Fleming H. Revell Co.	$1.50

The foremost in rank is "Christian Missions and Social Progress," before referred to in these pages. The extent and magnitude of this work may be inferred from the fact that the one volume so far issued, embraces over 460 pages octavo, and a second, of like dimensions, is being prepared. This work gives evidence of no hasty preparation. It will take first place among sociological treatises on missions, which are not numerous. It is scholarly, as became lectures first given in the halls of colleges and seminaries of learning, and is made doubly attractive by its artistic and unique illustrations, over sixty pages being thus adorned; while its value is greatly enhanced by the pains and patience expended in securing accurate statistics—a department where exactness is so difficult to attain. This book every student of missions,

CLASS IN CARPENTRY, LOVEDALE INSTITUTE, SOUTH AFRICA.
(By courtesy of Fleming H. Revell Co. From "Christian Missions and Social Progress.")

and of Christianity, will want to study; no other so broadly covers the field of its special survey.

The contributions to missionary *biography* are remarkably complete. If any man of modern times deserves to rank among the biographers of good and great men, surely it is Dr. George Smith, whose golden pen has given such masterly portraits of Duff and Carey and Wilson and Martyn and Heber. Here we have his latest, just at hand —"Twelve Indian Statesmen"—Charles Grant, Henry and John Lawrence, James Outram, Donald McLeod, Henry M. Durand, Colin Mackenzie, Herbert Edwardes, John C. Marshman, Henry Maine, Henry

Ramsay, Chas. Aitchison—the empire-builders of the nineteenth century. All but the first, the biographer knew personally, and some of them intimately. Dr. Smith has rare power of historical analysis and synthesis. He separates, classifies and combines, with equal skill. He sees events and men in their succession and in their procession. His eye takes them in, in the individuality that belongs to each, and sees the providential relation that each sustains to all; and thus he becomes a true philosopher of missionary history. This new volume we hope will have an American edition. Those who would test its value should read for example the splendid monograph on John Lawrence, the third of these pen portraits. The description of the great pageant at Agra on Nov. 20, 1866, is itself a masterpiece of word painting.

"The Life and Correspondence of Thos. Valpy French, First Bishop of Lahore," is in two volumes, each embracing 400 pp., octavo, superbly gotten up and a credit to author and publisher alike. This biography verifies the saying, that the world knows nothing of its greatest men. Bishop French was a C. M. S. missionary in North India for 18 years, and bore remarkable resemblance to Henry Martyn. One was honored by Oxford, the other by Cambridge; both were men whose one aim was to be holy and useful; both labored among Mohammedans and both finally left India and died in Arabia in the service of missions to Moslems. Bishop French's grave, like Keith Falconer's, is both a milestone and a stepping stone for missions to the Arabs.

Here we may add a word about "Brief Sketches of C. M. S. Workers," containing 25 biographical sketches in one volume of over 300 pages, which are both readable and valuable. How could it be otherwise where you have a gallery of portraits of Henry Venn, Dr. Krapf, Bishop Crowther, A. M. Mackay, and others like them!

"William and Louisa Anderson" is a record of life and work in Old Calabar. Mr. Anderson we have personally known and loved for his own, as well as his work's sake, and his wife was, indeed, an helpmeet for him. This godly man had the rare honor of having presented to him a "Jubilee" address from the U. P. Foreign Mission Board of Scotland, on the completion of his *fiftieth year of mission work*. The presentation was made by our dear friend, Hon. Duncan McLaren, in 1890. In 1892 Mr. Anderson visited his relatives in America, and at the advanced age of 80 years, still kept preaching. Also on his return to Scotland, where we last saw him we found him as ready as ever to go back to Old Calabar, and having all the enthusiasm, if not energy, of youth. On September 29th, 1895, he actually sailed for the beloved home of his life's labors. He had his heart's desire, but it also proved to be the closing scene. After his death some facts came to light that illumine his saintly character. For instance, after his retiring allowance of £120 annually was voted him, he "complained (?) that it was too large" and askt that half of it might be given to the aged

ministers' fund and the foreign mission fund! This is a fair specimen of the man, one of the noblest missionary patriarchs we have ever seen, and one who reminded us of Robert Moffat.

"The Picket Line of Missions," is the happy name of a book containing nine sketches on Livingstone, Mackay of Uganda, Keith-Falconer, Sia Sek Ong, Dr. Kenneth Mackenzie, Bishop Thoburn, Mary Reed, John Williams and John Hunt. These sketches are from eight different pens—with an introduction which has on it the marks of that Johannean man, Bishop Ninde. Eaton and Mains have given a cheap but most attractive book to the Epworth Leaguers, in these portraits of the Advance Guard. The spirit of holy heroism burns in the book and is contagious. Variety is consulted, as may be seen when the difference is considered between the great missionary explorer of Africa and the humble convert of China, or between Mary Reed in India, and Keith Falconer in Arabia; and every Christian reader may find his "affinity" here, and get a new impulse and inspiration.

Among other biographies, not bearing directly on missions, we may mention "Philip Melanchthon," a delightful sketch of the "John" of the Reformation; and "Scripture Photographs," by Dr. J. Elder Cumming, who never writes a poor book or preaches a dull sermon. (Drummond's Tract Depot, Sterling.)

"The Chronicles of Uganda" is a specimen of the historical books which deal with *special fields*. This country, in the interior of the dark continent, is the cynosure of all eyes. Never, since apostolic days, has there been a miracle of missions surpassing what has occurred there within fifteen years, and particularly within the last five. It seems beyond belief that since Bishop Hannington was shot, such revolutions have taken place; and such transformations in the whole religious aspect of the people. Uganda is the great modern answer to doubts about the living God and the living Book of God. Mr. Ashe, in his "Chronicles," has given an interesting and valuable record of the religious and political conditions and changes of the country. The book abounds in well selected half-tone illustrations.

"Twenty six Years of Missionary Work in China" is a book of which Hudson Taylor says he found not a dull line in it. Mrs. Stott has a right to be heard. She has something to say: it is a story of faith, prayer, and patience. When her husband fell at his post, she bravely took up his work and carried it on, even to the *preaching;* and the mission she conducts is so well shepherded that Mr. Taylor finds it practicable to let it alone, scarcely supervising it. Those who think a prayer-hearing God is dead, or that the old Gospel is, like Samson, blinded and shorn, should read Mrs. Stott's charming story.

"China and Formosa" is from the pen of a man well known to many as the Secretary of the World's Conference of Missions at Exeter Hall in 1888, as well as by his missionary work and writings. He is

careful, scholarly, able, with modesty as great as his merit. There are some men whose imagination holds the brush when they paint; Mr. Johnson's fancy does not play with fact, or robe it in illusive attire. He is a mathematician in preciseness and accuracy, and his book is one on which the reader may rely. But, with all its carefulness of statement, it is by no means lacking in all that means an interesting volume. Numerous illustrations add their charm to the narrative.

"From Sunrise Land" come the letters of a charming woman, put into the usual beautiful form in which the publishers present matter to the public. Those who read this book become companions of a most lovely worker for God in her daily ministries in the Sunrise Kingdom, and are taken into her confidence. There is no attempted "style" or eloquent "periods"—simple as she is, is the story she tells, but it is full of the aroma of Christliness.

"Letters from Ceylon" deserves to go side by side with Miss Carmichael's book. The two are alike, and the authors are not unlike, but this sorrowful contrast is suggested—our dear brother, Rev. J. Gelson Greggson, has laid his daughter to sleep in Chilan, and her husband (Mr. Liesching) followed her less than a month later. These are the last letters that this saintly woman's hand will ever write.

A valuable account of mission work in Java is "Een Yaar op Reis in Dienst Der Zendig," covering a department of mission work which needs just such a full presentation. The book has 800 pp., and glows with fine illustration. We hope some good translation may make it accessible to English readers. It is a matter of regret that so much valuable matter should be lockt up in the chambers of a foreign tongue.

If the writer be permitted to mention his own work in this connection, "Seven Years in Sierra Leone" is the story of W. A. B. Johnson's marvelous labors, between 1816 and 1823. The fact that the original memoir is out of print, and that the narrative is of almost unequaled interest, constrained the Editor of this REVIEW to put it forth in this new form, which he hopes may bring it to the knowledge of many, and prove a divine impulse to a like holy life.

"Rambles in Japan" and "The Gist of Japan," both beautiful and artistic pieces of presswork, are what they claim to be—only that the "rambles" are by no means rambling. If anything more than has been written could be said about this little empire near the sunrise, it is here suggested. History changes so fast in Japan where a sudden Rennaissance has come to pass, that while a book is going through the press, events make it half antiquated. The "Gist of Japan" is an excellent digest of what one wishes to know in regard to the country, people and missions.

The book market presents also some very useful and marvelously condenst *text books*, such as the "Handbook of Missions," (Bethany Reading Course Committee, Cleveland, O.), whose writer is himself

an able missionary secretary, and author also of a volume of fourteen "Missionary Addresses;" both books being meant and fitted to quicken and direct intelligent zeal for a world's redemption.

"The Short History of Christian Missions" is out in a fifth edition. Of course, every student of missions has that; and now comes a new "Concise History of Missions," which packs about as much information into 300 pp. duodecimo as can often be found. This will be a favorite text book and is one of the modern helps to study, eminently suited to the student volunteers and others who want *multum in parvo.*

Not every record, however, can or ought to be so condensed; and it is a matter of great satisfaction to see Dr. Reid's "Missions of the M. E. Church" enlarged by our true yokefellow, Dr. Gracey, into three volumes of 500 pp. each. Here is an encyclopedia of *Methodist* Missionary Societies and their work, and it is well worth its theme and gifted author and editor. It is embellisht with maps.

"Historical Sketches of Presbyterian Missions" is an old friend in a new dress. It always was first-rate and is now, if possible, *better* in its new and enlarged edition.

"The Growth of the Kingdom of God," is an attempt on the part of a missionary to the Island Empire, to present, primarily before Japanese young men, the proof of Christianity's power in the world. The book is confessedly an apologetic: it exhibits the growth of God's mustard seed—in numbers, understanding, practice, and influence among the nations where it has been planted. The *charts* are a distinctive feature. Mr. Gulick puts the results of his study in a form to be easily grasped and retained.

"In Lands Afar" is a series of sketches already charming the younger readers of the *Missionary Herald,* gathered now in a preservable form for reference. Those who have been accustomed to find in the *Herald* a feast of fat things will know what a banquet is here spread.

"Christian Life in Germany" is a much-needed book, treating of one of the great thought centres of the world; what happens there concerns the race. Dr. Williams has sought to acquaint us with this nation, to give the key to the life of a great people, especially intellectually, morally, socially, and religiously. He helps us to understand them, to sympathize with the sceptical tendencies and to interpret the socialistic sentiment so prevalent. We have been especially interested in his sketch of Pietism and the "Inner Mission," but we have as yet found not a page that had no charm about it. Whether or not one agrees with Dr. Williams, he always finds that the writer's converse is uplifting and instructive.

"A Dictionary of Treatment" is a comprehensive therapeutic index of 1000 pp., a copy of which the author has sent free to fifteen hundred missionaries, as a help and guide in medicine and surgery, where

often skillful attendance is not at hand. It is the work of a lifetime to present such information in a form so portable and useful; and it is a noble service to humanity to send such a book as a free gift to the ends of the earth.

"Eye-Gate or Native Art in the Evangelization of China," is the title of a unique and attractive book recently prepared by William Wilson of the China Inland Mission. The object of this book is two-fold, appealing alike to missionaries in China and to those at home interested in the spread of Christ's Kingdom in heathen lands.

Missionaries, in China as elsewhere, realize the value of Scripture prints, magic lantern illustrations, etc., to instruct native Christians.

THE PRODIGAL SON. SCENE II, THE DEPARTURE.

Among those unfamiliar with Christian truth such means are of little value and often prove a positive hindrance because the foreign character of the picture distracts the mind from the truth. In "Eye-Gate," Scripture stories and parables are illustrated with pictures designed and executed entirely by a Chinese artist, so that these are Chinese in every detail. One of these illustrations we reproduce here.

These pictures are printed in colors and were originally painted in large cartoons suitable for open-air preaching. The subjects delineated comprise The Prodigal Son, The Good Samaritan, Noah and the Flood, The Horrible Pit, and The Miry Clay and The Burden of Sin. Each subject includes several scenes, and is accompanied by an explanatory key. The book contains, in addition, several chapters on the progress and prospects of missionary work in China.

II.—MISSIONARY DIGEST DEPARTMENT.

JULIAN HAWTHORNE ON INDIA.—I.

The Cosmopolitan presents a vivid and awful picture of the horrors of famine and plague in India, in the valuable series of papers publisht in the July to the November numbers from the graphic pen of Julian Hawthorne, the *Cosmopolitan's* special commissioner to India. Mr. Hawthorne was deeply impresst with what he saw and heard, and has written in candid, clear and convincing manner of harrowing conditions prevailing, the inadequate methods of relief, and the outlook for the future.* We are obliged to reserve perhaps the most striking part of Mr. Hawthorne's account for our next issue. He says in part:

The Plague City

(Bombay) is built on a round flat—an island—the greater part of which hardly rises above high water mark, and even sinks below it here and there; but an acclivity, about one hundred feet in height, called Malabar Hill, occupied by the government house and the bungalows of wealthy people, extends in the form of a promontory into the western sea.

The population of the "Bazaar," or native town, is about nine hundred thousand, but the buildings containing it are crowded together in a very small area; some single houses are occupied by as many as two thousand persons. The site of the Bazaar is the least salubrious on the island. To the north is spread out the European quarter, with large and handsome public buildings. The streets are wide, connecting immense squares or open places. They are constantly swept and watered. Everywhere passes to and fro a mixt and incongruous population, Asiatic and European, naked and clothed. The thermometer in Bombay seldom shows a temperature above ninety-eight degrees, but the atmosphere is always miasmatic and feverish, and the humidity makes the heat far more debilitating than the scorching suns of the arid interior country. No white man living in Bombay can ever be or feel entirely well. The air is poisonous. The poison may act quickly or slowly on individuals, but it always acts.

I began my investigations with a drive through the Bazaar, or native quarter. The narrow, irregular streets lie between queer buildings, misplaced, uneven, grotesque, salient with odd features; some low, some high, their fronts and roofs balconied, hooded, gabled, crowding upon the sky, the eccentric lines of structure defined in various colors; over them glared down the blinding Indian sun, casting strange shadows. Upon the door-jams were painted innumerable red circles and crosses—plague and death. These sinister marks were by no means restricted to the poorer houses, many of the most pretentious were scarred with them. Death unseen and silent was all about me; it burrowed in the soil; it hid in the walls; it hovered in the air; it lurkt in the squalid nudity of the swarthy figures that thronged the narrow ways, squatted at the street corners, croucht within the shadows of booths. Hunting down the plague is a ghastly business. The circumstances and details of the pursuit could hardly be more redolent of horror and loathsomeness.

A house was markt down for visitation in the midst of the Bazaar. You could not see anything of it from the street; it was screened by other houses; but it was large enough to contain six hundred people. It was built round an interior court, perhaps five and twenty feet square; the four walls inclosing it went stag-

* Send fifty cents to *The Cosmopolitan*, Irvington, New York, for July to November numbers, and read these articles in full.—Ed.

gering upward, story above story, so that we seemed to stand at the bottom of a well. But what a well! The place even here, beneath the open sky, smelt like a cesspool. The ground under foot was boggy and foul, it was composed of dung and rotten matter of all kinds, and upon investigation proved to extend downward to a depth of no less than five feet. This huge and festering mass of coagulated filth had been accumulating uncheckt, deep down in that pit of human habitations, for fifty years past. The heat, quite apart from the poison of the atmosphere, was stifling and intolerable; there could never be any movement of air in this place, nor could the sunlight penetrate its hideous depths. But the windows of three-score living-rooms opened upon it, and this was the atmosphere which the inhabitants drew into their lungs day and night.

The people who crept and peept about the place assured us that sickness of any kind was quite unknown in this savory retreat. At the same time they admitted that several families were at that moment on a visit to their friends in the country, and had lockt up their apartments. Hereupon orders were given to inspect the house from top to bottom, and to break open all closed doors unless keys were promptly forthcoming.

The harvest of disease and death reapt in that single house was terribly large. Every room entered was dark, and the breath that came from it was unbreathable. Some were empty; three contained each but a single occupant—two were dead and one was dying. In one room, at the end of a stifling and lightless corridor, down which we had groped and stumbled, feeling along the filthy walls for possible doors, we found a mother and her baby lockt in and left to die alone. The woman was barely able to move, but with her last strength she covered with a fold of her sari the body of her infant, lest it should be seen and taken away from her. There was no food or water in the room; there was a number of rats, all dead. The floor was uneven with the compacted grease, rubbish, and excrementitious filth of years, and in the dull flash of the lantern there could be discerned an obscure scuttling of obscene insects, disturbed at their banquet.

Now, the family and neighbors of this mother and her child had complacently lockt them up there in the darkness and horror to die a lingering and tortured death; they had done so with the victim's full consent, and the reason was that both parties to the transaction preferred such an end to accepting the light, air, cleanliness and devoted nursing which the government offered them. If caste, superstition and ignorance can bring the descendants of a mighty race to this, what lower depth remains for them? And is this the ultimate goal of our clever contemporary Theosophists? One wishes the Mahatmas would come to Bombay and demonstrate to these turgid English how much better than Christianity is the esoteric doctrine.

How many hospitals there may now be in Bombay I know not. New ones were being added weekly and almost daily while I was there. Three big ones in different quarters of the city would have been enough; but the difficulties of caste had to be met, and each person relegated, so far as possible, to his or her own kind. The cooking must be done either by persons of the same caste as the patients or higher—I suppose the Brahmans could have cooked for anybody except for some of themselves. No doubt one might be too sick to know whether they were being profaned or not; but it is wonderful to note how vital the caste instinct is in this people; it seems to die, if at all, only just before the body, and not seldom it might be said to survive it.

The so-called Servants' Hospital, on made land adjoining the docks, consists of four sheds, made of matting stretcht on Bamboo frames and whitewasht. These constituted the hospital wards. A range of smaller huts behind them served to accommodate the friends of the patients, the workers, the dispensary

and the kitchen; the dead-house was removed a few rods to the north. The aspect of all was clean and airy. Each ward contained four beds and could have held many more. The nurses—men and women, native and European—past from cot to cot, taking temperature, dressing bubos, adjusting coverings, giving medicine or food.

In the first ward lay a middle-aged Hindu, with a blanket drawn up to his shoulders, and a piece of white mosquito-netting thrown over his face to shield him from the flies. He was drawing his breath with difficulty, in stertorous gasps, which heaved up the folds of the blanket under which his wasted body lay. The attendant pulled aside the netting, there were patches of black on his pincht brown face, his eyes were open and shining, but fixt; he did not notice us or change his posture. "He will die before sunset," remarkt the doctor, replacing the netting; "the disease has taken the pneumonic form in his case."

THE BANDORA PLAGUE HOSPITAL, INDIA.
(By courtesy of *The Cosmopolitan*.)

So far as a visitor could judge, all the arrangements and procedure of this little hospital were as well-conceived and as efficient as they could be. All was done that could be done for the people. Often the latter come for treatment too late; often they refused medicine or inoculation, and by far the greater part of them die—there is no cure for the plague. But the almost hopeless fight is steadfastly maintained; and, at least, it is better that the victims should die here than in the hideous surroundings which they would choose for themselves.

The newly started government hospital at Parel, given for the purpose by Lord Sandhurst, is a huge, irregular building, with spreading wings and a lofty columnal portico. This place had been for many years the palace and headquarters of the governors of Bombay, but for a long time past had stood unoccupied, the governors preferring more salubrious quarters on the seaward promontory of Malabar Hill.

A native attendant with whom I talkt, said that altho the people were so unwilling to come to hospitals, yet after having been brought there they became unwilling to leave. Many arrive, he said, who have not got the plague; but their houses have been destroyed and their furniture and clothing burnt; they have nowhere to go; their relatives were dead or had got away to the country.

Starving India.

The only persons of white blood who know what is actually going on are the missionaries, for they go about quietly everywhere, see everything, and can not be deceived or put off the scent by the native subordinates. Nor are the latter much concerned to deceive them; for they know that what a missionary says would not be accepted by the government if it contradicted the reports of its own agents. A missionary, in the eye of the government, is a worthy but sentimental and unpractical personage, whose sympathies are readily workt upon, and who knows nothing of political economy. The weight attaching to their assertions is, therefore, the government thinks, entitled to the respect which belongs to good intentions, but to little more. Now, anything further from the truth than is this prepossession on the part of the government it would be hard to conceive. It was my great good fortune to be thrown with the missionaries from the start, and I was able to compare their methods and knowledge with those of the government people.

Let me most emphatically declare that the English in India are doing all that wisdom and experience can devise, and heroic energy and devotion execute, to combat and diminish this stupendous calamity; they are sparing neither time, money nor life itself. But whatever they do as a government is voided of a moiety or more of its effect by the strict necessity they are under to employ native subordinates. The moment their white backs are turned, the native subordinates pocket a part (as much as is safe, and often rather more) of the money. It is impossible to stop this wholesale robbery, for the simple reason that there are not white men enough in India for that purpose. The area affected by the famine is nearly half as large as the United States; the means of transport are still inadequate to enable one to reach the greater part of it; and the climate is terrible beyond the belief of any one who has not experienced it. No white man can live in the plains of India; all he can do is to survive until he can get away to the hills, or back to England.

Millions, literally, of the people starve to death without the government having any knowledge thereof. Eight millions—eight times the population of New York, nearly twice that of London, have already died of the famine in India. Think, if you can, of this number of persons slowly turning into skeletons and dying for lack of food—and no one knowing anything about it. And were it not for the heroic and unselfish efforts that England is making, this stupendous total would be multiplied by two, or even three. Nor does the mortality by any means stop with the immediate deaths; for millions will be left, after the famine proper is past, with no means of cultivating crops—their bullocks have died, and their tools have been sold for food. And millions more will have been so weakened that their constitutions can never recover from the shock; they will droop month after month and year after year. Children especially, after having reacht a certain stage of hunger, never recover; they will not appear upon the books that record the mortality of the famine, but they will die of the famine none the less, even tho when they die they may be in the midst of plenty.

There is one thing we can do to help India, and only one—we can send money. If we would (and how easily we could) raise a hundred million dollars here, and cause as much as possible of it to be distributed through the various missionaries on the ground, we would almost dispose of any further danger of starvation in India. The missionaries do not work through native officials; the money they distribute is given by them directly into the hands of the starving persons themselves. Of course, the number of missionaries is very limited, and the number of persons they can reach is correspondingly so. But with means in their hands, the area of their activity would be greatly increast. Let each of

us remember that one dollar, properly applied, will keep a human being alive in India for a month. How many of us can afford to let that one dollar stay in our pockets, or go in tips to waiters, or in peanuts at a baseball match, or in cocktails and cigars? A score of persons have died in India of starvation while you have been reading the above passage.

Jubbulpore was my first stopping place. I drove through the native city—a crowded, huddled up, uneven mass of buildings, looking older and more primitive than Bombay. The inhabitants throng the winding streets and the houses, and squat or sit directly in the roadway in great numbers, getting up and moving aside reluctantly to let my ghari pass. They are more, and more generally, naked than the Bombay people. In the grain-market section of the town quantities of grain were spread out on the streets, with venders and buyers squatting beside and upon it. The latter were mostly bony remnants of human beings; the former were uniformly plump and often fat. Near a fountain, surrounded by worshipers, sat an old fakir, his face smeared with ashes, his hair matted with filth, clad in a dirty twist of a rag; he was eating raw grain with an expression of crazy self-complacency. Further on was a Hindu temple, with two or three priests under the portico, calm and clean. At the door of a mud hut a lusty young woman sprawled naked on her back, nursing a naked baby, which scrambled over her bare stomach. There were many women whose arms and legs were loaded with silver bangles; and many more who tottered along on bony limbs, and were recognizable as women only by stature and head-dress.

After tiffin, Mr. Johnson, the resident American missionary, drove me to the relief-camp and poor-house, where are kept persons who are unable, from weakness or disease, to labor on the government relief works. All are under the supervision of white inspectors, one of whom should visit them daily.

We first entered an orphanage, being met at the gate by a native supervisor, a shrewd and hard-looking oriental of sixty. There were hundreds of children, mostly under ten, standing or sitting about the large inclosure; they had lost their parents either by death or desertion—for at a certain stage of starvation the parental instinct disappears, and fathers and mothers abandon their offspring with a terrible apathy. Indian children are normally active, intelligent and comely, with brilliant eyes, like jewels. A few of these little creatures, who had been taken in before starvation had gone too far, lookt fairly well; but the majority—death walkt among them and would sooner or later carry them away. You could count the ribs in the least emaciated of them; but there were scores of figures there upon which I could scarcely endure to look. The abdomen, especially in children, is often largely distended, and tight as a drum, as if overloaded with food; and I have heard persons, looking at photographs of such, remark that these, at any rate, must have had a hearty meal. But it is not food, but the lack of it, which causes this distension; there is disease of the liver, which becomes enormously swollen with wind. A child who reaches this condition hardly ever survives. The contrast between this abnormal rotundity and the emaciation of the limbs, chest and back is grotesque and horrible. As for the faces of these children, nothing childlike remains of them. The dark skin is stretched on a fleshless skull; the lips are mere skin, and shrink back from the teeth, the eyes glimmer dimly in hollow sockets, unless, as is often the case, they have been eaten away by the ophthalmia, which is among the consequences of starvation. Creatures thus reduced are not seldom fed by the native supervisors on insufficiently cooked or even raw grain—the result is diarrhea, dysentery and cholera, of which every camp of this kind contains many cases. Well, this is starvation!

From the orphanage we went to the general poor-house; here were men and

older children. They had lost, literally, everything. All was gone—all, except the rag which bound their loins. They showed us their hands, worn with toil, but now bloodless and shriveled. They showed us their bellies—a mere wrinkle of empty skin. Twenty per cent. of them were blind; their very eyeballs were gone. The joints of their knees stood out between the thighs and shinbones as in any other skeleton; so did their elbows; their fleshless jaws and skulls were supported on necks like those of pluckt chickens. Their bodies—they had none; only the framework was left. A certain portion of them lookt in better condition than the others; but it was at best a sorry exhibit. Yet this Jubbulpore poor-house is considered one of the best conducted of them all.

We went to the women's poor-house. There were fewer women than men; I askt the missionary why. "They die quicker," was his reply. I can not portray their aspect; everything womanly had disappeared, and with it all womanly modesty. We began to make the round of the sheds. Most of the women here were lying down and could not rise; they tried to lift their heads and mutter something; but the effort was too much, and they fell back. The missionary, used to trying sights, turned abruptly away, and said to me in a choking voice, "Let's get out of this." One can endure the sight of a great deal of pain and misery, if one is capable of relieving it; but otherwise it is hard.

I went home with the good missionary, who had invited me to spend the night at his bungalow; and when, before we went to bed, he knelt down and askt God to bless the poor heathen, I silently joined in the prayer with all my heart.

(*To be Concluded in February.*)

THE PROGRESS OF CHRISTIANITY.

Rev. R. M. Patterson, D. D.

In the year 1000 the number of nominal Christians in the world was computed at about only 50,000,000; in 1500, 100,000,000; in 1700, 155,000,000; in 1800, 250,000,000; and now, in a world population of about 1,430,000,000, 477,000,000.

As to the different governments of the world and the people whom they rule, nearly 800,000,000 of the 1,430,000,000 inhabitants of the world are under Christian governments. The progress, at first slow, has been with an ever-increasing ratio.

As to the different forms of Christianity. In the year 1700 there were 90,000,000 of the inhabitants of the world under Roman Catholic governments; 33,000,000 under Greek, and 32,000,000 under Protestant; and now the number under Protestant is about 450,000,000 of the 800,000,000 who are under Christian governments.

As to the United States, the latest reports (of 1896) give 25,424,333 as the number of communicant members in all the churches of all kinds, and about 10,000,000 children in all the Sunday-schools, which figures seem to leave a large proportion of the population beyond all direct ecclesiastical connection, not connected in any way with any of the churches or schools, tho, of course, many of those who are not members of any church may be in families some of whose members are in the churches and schools and attendants upon the services, and, in some measure, under their influence.

The contrast between the little Ante-Pentecostal Church in Jerusalem of 120 members and the millions upon millions among almost all nations now is great in the arithmetical figures, but the Omniscient One alone knows the number of the saved for eternity—the multitude of true and obedient believers in the crucified

Jesus, and the incomparably greater multitude still of all the infant dead, who have been taken to the glory of heaven during the terrestrial strife and progress. And as to the intellectual, moral, social, restraining, elevating influence which Christianity has had upon society at large in the nations it has reacht, and not merely upon those who have been eternally saved through it, what human pen can describe it all?—Condensed from *Treasury of Religious Thought.*

PENTECOSTAL TIMES IN SOUTH AFRICA.

Last year (1897) George Weavers, of Tabor, Iowa, U. S. A., a plain man of God, with little education of this world, but a faithful student of God's Word, and a man of much prayer, has been used by the Holy Spirit to begin the work which since his departure for America in February has swept like a mighty tide over the whole mission (Natal). There is no leader of the movement except the Holy Spirit. Sometimes He uses a missionary to utter His message, and sometimes He uses a school girl or boy, or calls an ignorant kraal girl just out of heathenism. No matter what the instrument, men listen and act as though their lives depended on it.

The revival has swept through our schools with great power. The 180 girls at Inanda Seminary have been shaken like leaves in a tempest. The boys in Amanzimtoti Seminary have been wonderfully stirred. Sleep was abandoned to afford time for confessions. The teachers stood amazed to see the work which they had struggled so hard to accomplish, done so easily and thoroughly by the Spirit's power. The Inanda church, where a division had arisen that split the church from end to end with fearful hatred and lying, has been through the fire of the Holy Spirit's searching until men have forgotten their personal animosity in their fear for their personal salvation, and now seems welded together in brotherly love and service. In the entire history of the mission there has been no such awakening among the people.

WONDERFUL WORK IN NATAL.

Mrs. Cowles sends the following account of the work in the Boys' Normal School at Amanzimtoti:—

"The work of the Spirit became manifest on Saturday eve, March 13th, in the boys' Prayer Meeting. The next day, Mr. Cowles in his usual Sunday evening talk to the boys, took repentance for his subject. When Mr. Cowles dismist the boys he askt any who would like to talk to him to come to his office. The room was soon crowded and adjournment was made to the boys' study. Then began a never to be forgotten scene. Such confessions! such a pouring forth of sins! Lying, stealing, social vice, immorality of every sort. Every sin, except murder was confest. The meeting continued until 3 A. M., and that was the *beginning* of this wonderful work. After several meetings of confession, there came a great crying unto the Lord for forgiveness, followed by earnest seeking for the gift of God's Holy Spirit—His indwelling. Then came the conviction that ere this blessing could come, *wrongs* as far as possible must be righted and reparation made.

"A very markt feature of this movement on all the stations has been the giving up of the use of tobacco, it being included in the same category as love charms and evil medicines. We hear of piles, literally *bushels* of pipes, snuff boxes, and charms, being brought into the meeting, and at one of the stations they have had a great public burning of these implements of Satan. That God's spirit could not dwell in a polluted temple has been a foregone conclusion. The *fullness* of blessing the boys felt they must have. For this they wrestled with

God in prayer, and many whole nights were spent with Him, till the rising bell at 5.30 called them to study or to chop wood or draw water. It seemed almost impossible for the boys to do anything but pray and study the Bible, so a whole day was given up to prayer and fasting. Football and their favorite debating society have given place to the prayer-meeting, and every evening between supper and 7 o'clock study hour there is a voluntary resort to the hillside back of the house, and this recreation hour is spent in calling upon God.

"As a result of this constant and earnest seeking, many have received great blessing. Their hearts are fairly on fire with love to God. They love the word. One boy, hugging his Bible to his heart, exclaimed, "O, this is the book for us now! We have had enough of other books. The Bible, oh, only the Bible now!" With God's Spirit in their hearts, His Word in their hands, the boys began immediately to ask if they might not go out to tell their friends of their changed lives, and induce them also to give up all for Christ. And so every Sunday morning more than half of our school scatter in little bands all over the hills to take the glad message to their heathen friends. Some start at 4 A.M., returning at 7:30 P.M., having walkt thirty miles or more.

"They are truly converted. Their danger lies in their emotional and imaginative dispositions. They measure their religion by their feelings. We need divine wisdom to guide them right"

Miss Phelps writes of God's wonderful work

AMONG THE ZULU GIRLS

at Inanda. The school has 168 boarders. Each class spends half of the time in lessons, and the other half in work in the laundry, sewing-room, garden, or in general housework. A large number of these come directly from the kraals, and many come unable to read, and most of them without clothes. Some had been aroused to seek the Lord at their homes in attendance upon special service, and had found pardon and peace.

The first signs of the deeper interest were noticeable in connection with some very serious talks by Dalita, a native teacher, and one or two of the older girls. One Sunday evening the teachers heard loud crying and sobbing, and on going to them found nearly the whole school in an almost uncontrolable state of emotion. After awhile, a number made definite confessions of sin, and this was God working in our midst before he sent Elder Weavers to be the instrument of bringing many souls into the kingdom of Heaven. The arrow of conviction went deeply into many hearts. And with strong crying and tears, confessions of sin were made before God and men.

The weeks and months that have gone by since this blessed work began have borne witness of the genuineness of it. Some have been much used of God in strengthening and helping their mates, and they have been an inspiration and a support to their teachers. They see that a Christ life within them must touch their lives everywhere, in the class-room, and at the laundry, as well as in the prayer-meeting. The deep concern of the girls for their friends in heathen darkness, and the earnest desire to tell the good news to others have been noticeable. Some have gone to the kraals or out-stations to tell the people what God has done for them, and in several cases the Lord has blessed their words, and sinners, old and young, have confest their sins and turned to the Lord.—*Mission News Letter*, publisht at Wellington, South Africa.

From *The South African Pioneer* we also take the following account of this wonderful work as described by Rev. W. C. Wilcox:

Last year I could hardly see a ray of light in the dark clouds that seemed to overshadow us. But this was only the darkness which preceded the dawn.

I think God has been preparing the people and missionary for it, in various ways. The scourge of locusts which had destroyed the food of the people for two seasons, had been taken by many as a judgment of God for their sins. Then there was the rinderpest threatening to come in at almost any day. The missionaries also had been quickened by the "Keswick" Convention held at Durban last year. So there were in many ways the signs of a shower. An early morning prayer-meeting had been begun on this station, which was surprisingly well attended for the time of the day. Just at this time God sent Elder George Weavers from America. He at first attempted to preach without interpretation, and there were very few who understood him, yet it was evident that the Spirit of God was present from the start, and after a few days, as he began to have his sermons interpreted, the revival took hold of the people with great power. It was especially characterized by great grief for sin, confession, and restitution, and the forsaking of sinful habits and customs. At one time the feeling reacht to such a pitch that the meeting was kept up all night long and all of the following day. Many laid aside snuff, pipes, heathen medicines, and ornaments. Two heathen men cut off their head rings. Many would about as soon have consented to have their heads taken off, as it is a mark of rank and honor among the men. One man confest to a murder. All this was at Mapumulo. But a similar work had begun at Umvoti. We also went over into Zululand to another station in our connection. Here again we saw the same manifestations of divine power. We only stopt about a week in Zululand, but when we came back we brought with us fifteen snuff boxes, one hemp horn, three pipes, three bottles of heathen medicines, all of which had been renounced in the meetings. One old woman claimed to have had her appetite for tobacco taken away from her in a remarkable manner. A witch doctor confest his deeds, and promist to give up his practice.

The revival did not stop, as so many do, when Elder Weavers had returned to America. It went on in many places with even greater power than before. From Inanda it spread to Adams, where is the boys' school, and they being aroused carried it on to Infumi and other outstations. Not only the boys but many girls and even children were used of God to spread this new salvation as it was called by many. It was carried up to Table Mountain (Natal), where there was a wonderful work done notwithstanding most violent opposition from the adversary and some of his minions. As this account must be brief I may not go any further, but let me give here a summary of some of the results.

(1). First, great spiritual blessings to the missionaries. Many of us have come into a deeper experience than we have ever known before, and have come to realize the truth of doctrines which we have held before more as theory than as an actual experience.

(2). Increast number of meetings. On some of the stations there have been as many as ten meetings a week kept up now for over six months.

(3). Increast attendance. Notwithstanding the greater number of meetings the attendance is much better and the interest deeper than when there were fewer meetings, and at the present time there seems to be no flagging in interest.

(4). Peace and harmony in the church, long standing feuds and quarrels having been made up. In many cases these were made up simply by gathering together and continuing in prayer till God gave them to see eye to eye.

(5). Increast contributions. Notwithstanding the almost total loss of crops and the blocking of traffic by the rinderpest quarantine, the contributions to the Lord's work have been largely increast. Many have gone away to Johannesburg and other towns to earn money that they might have something to give.

(6). Large additions to the church and the restoration of backsliders. The

additions to the churches under my charge have been hundreds more for the past six months than for any time since my coming to the field. But it is not the number so much as the character of the converts that is encouraging. I believe none have been admitted who have not only renounced all customs and sins that are in any wise connected with heathenism, but also dancing, beer drinking, and tobacco in all its forms. They are, almost to a man, workers ready to preach or pray with sinners and visit the sick.

With all this that is good I do not overlook the fact that while the Spirit of God has been with us the devil has been present also. Never in my life have I seen such exhibitions of his power. In some places it has appeared in violent opposition on the part of some old backslidden members. Again it has been in the counterfeiting of the experience of some who have received the Spirit. At other times it has been the circulating of mischief-making lies. Perhaps the greatest wonder of all is that notwithstanding such persistent and violent opposition on the part of the adversary, there has been so much that is genuine and lasting. "O that men would praise the Lord for His goodness, for His wonderful works to the children of men."

THE GOLDEN AGE OF MISSIONS.

The Church at home is now going through much the same experience that comes to very nearly every missionary on the field. It is a common, if not universal experience there, that after two or three years of work an earnest man or woman, who has gone out full of enthusiasm and ambition, comes to wonder whether, after all, a mistake has not been made, and whether better work could not be done somewhere else, perhaps at home. The work is so different from what was anticipated, and they seem to make so little progress. Sometimes they yield. More often they hold firm and find that their grandest, most successful work is yet before them. They take it up with new heart, new energy, and, a little later, look upon withdrawal, if for any reason that becomes necessary, as the greatest possible trial.

So it will be with the Church. It is now in its trying time. It is facing as never before the real problem of the Christianizing, not merely the evangelizing of the world. If it holds true, if it supports the work it has commenced and enables it to be carried on, it will find a golden age before it such as it has not dreamed of. If it holds back, the story of the Middle Ages may be repeated, and the world may wait for evangelists from Africa to do in America what Americans are now doing in the Levant.

Let us look for a moment at the immediate possibilities. The battle with the great systems is on as it has never been. Buddhism in Siam, in China, in Japan, is bestirring itself to resist the encroachments of Christianity. Hinduism is looking anxiously at the signs of its weakening power, over not merely the educated, but the common people. Islam shows an, as yet, undivided and apparently unconcerned front, yet recent events make manifest its realization that it has at last met a foe the strongest it has ever encountered. While this is true, however, it must not be supposed that the end is near. Such systems are not conquered in a generation. They survive many severe wounds, and rally even after they appear to be conquered. That they can be conquered, however, and that they will be, is as true as Christianity itself. When they yield, then will be the golden age of missions.

How soon that will come depends very much upon the attitude of the Church toward the work during these coming years. If the vantage-ground is to be kept and increast, the day of success will be hastened. If work already done is to be given up, if the orders to those at the front are to be Retreat, instead of Advance, then the delay may be indefinite. Now is a time of test, not a time of crisis, for crisis implies a possible failure, and God's work knows no such possibility. It may, however, be delayed through failure of His appointed means fully to meet the demands upon them. To meet them requires effort, patient, persevering, persistent effort; but that will win.—*The Independent.*

III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Anglican Conference and Foreign Missions.

What one hundred and ninety-four bishops, whatever church they represent, have to say on the subject of foreign missions, might well attract attention in any part of the Christian world; but when these bishops represent the foremost evangelical forces of the century in a great body, like the Church of England at home, with delegates from all the British colonies and also from affiliated bodies like the Protestant Episcopal Church of the United States, as did the Fourth Lambeth Conference, and when such a body occupies a whole month in council on its own, and on related interests, whatever they formulate as a concensus of their views, or express in resolutions looking to activities, ought by all means to secure the serious consideration of the whole Christian church, whether Protestant, Roman or Greek.

Less than a decade before (1888), a similar conference made no reference to the subject of Foreign Missions, in markt contrast with which the Fourth Lambeth Conference thrust missions into the foreground, creating for their consideration the largest of all the many committees which they appointed, and making it as representative as possible of all the interests of missions at home and throughout the British colonies, as well as of the missionary energies of the Protestant Episcopal Church of the United States. Not less than ten bishops actually in service in the several missions of the Church Missionary Society were members of this committee.

This body has no organic relation under constitution to any branch or branches of the Episcopal churches represented in its composition, but it has the additional freedom and force of a voluntary body, and its utterances, while strictly non-official, except as they are those of a company of officials, have, perhaps, all the wider swing, and really gain in moral effect by the accident of being a concensus of view instead of an official pronunciamento.

It would be impossible to make room in this magazine for even a full synopsis of the utterances of this widely representative body on the subject of missions. Some of these have reference to matters pertaining to the internal history or economy of the Episcopal churches here met. They note that the evangelical impulse is a comparatively modern one, even in the Church of England, the Book of Common Prayer having but very meager allusions to the subject of missions, the whole subject scarcely being present to the minds of the great leaders who compiled that book, while they declare for themselves the judgment that "no ordinary service should be considered complete which did not plead amongst other things for the spread of the Gospel." There is a recognition also of the fact that the missionary impulse in the Church of England arose by the independent action of its members, who, recognizing the failure of the Church as a whole to realize her bounden duty for the world's evangelization, formed themselves into societies within the Church to do the work of the Church. The Church, it concedes, owes to these great societies a debt of gratitude for the work which they have been enabled to do, not only directly in evangelization abroad, but in supplying a providential stage in leading the whole Church to a higher conception, though this has never yet been adequately workt out in church history. This they assume to be only a transitional stage and that the Church as such must come to the front to plan and to prosecute its own work in seeking

the redemption of unchristian races. The Protestant Episcopal Church of the United States may be said to be conducting missions in its official capacity through a Board of Missions appointed by the General Convention, which board appoints as its executive a Board of Managers. The Conference declares, however, the individual right of donors to offer funds for missionary purposes, either for special localities or special work and on special lines, and that the missionary societies should accept all such when not inconsistent with the belief, order, and discipline of the Church.

In the matter of *the development of native churches*, they take a very liberal view as to the measure of autonomy which should be recognized under providential developments, encouraging native churches to work toward the goal of independence, bound to the mother church "by no other bonds than the one faith and one communion in the Church Catholic." The Church in India has already made great advance in the direction of this autonomy. There are no bishops of the Indian race, and the number of ordained native missionaries directly engaged in evangelizing their own countrymen is small, yet the development of the Indian ministry in most cases keeps pace with the growth of the Christian community. A good deal of sound philosophy underlies the general scope of aim, however, in this direction. It would not be wise, for instance, to anticipate nor aim to secure autonomy for races which are rapidly diminishing, or that will be absorbed in white races, such as the Maoris of New Zealand and the Indians of North America, as there would be no prospect of their permanently maintaining themselves as a church, separated from the white races. But there are other races which will continue, even under the dominance of white races, to so far outnumber them that they can never be absorbed, or to any preponderating degree amalgamated with them; while there are other races lying contiguous to the white races which must continue to expand independently. In China and Japan the proportion of white races present, and even their great influence over the social, political and religious life of these people, will, probably, never in any way materially affect their racial independence of the Chinese. In such cases they would encourage the development of national churches. The practice of the Church varies in different localities, but mainly along the lines of these distinctions. The Protestant Episcopal Church of the United States has a native African bishop of Cape Palmas, with two African assistant bishops consecrated in recent years. One formal resolution of the Conference declares that the establishment and development of native churches is of the utmost importance and "from the very beginning the idea that the Church is their own, and not a foreign Church, should be imprest upon converts, and that a due measure of the management and financial support of the Church should be theirs from the first." It would not, however, encourage ultimate autonomy until the Church had reacht a stage of financial independence. They assume that it is only a question of time when the Church in Japan will become self-governing and self-supporting. The English and American Episcopal missions in that country have already united to form one Japanese Church, having its own constitution and canons, with a strong body of Japanese clergy, though as yet having no Japanese bishop.

In the matter of *comity* as between the churches organically connected with the societies and independent churches of the Anglican communion, they declare that there ought to be a recognition of the equal rights of each other when establishing foreign missionary jurisdiction, and that there ought to be the utmost care to avoid conflict of interest in creating any new missionary jurisdiction, and particularly where signal spiritual blessings have attended the labors of Christian mis-

sionaries not connected with the Anglican communion, special care should be taken to avoid any encroachment on each other's territory, and to avoid whatever would tend to interfere with the "due growth and manifestation of that 'unity of the spirit' which should ever mark the Church of Christ."

Perhaps nothing on which this Conference made a deliverance is of wider interest than, what would be popularly called, *comparative religions*. Though the Conference itself is not holden for the utterances of its committees except as formulated in resolutions, yet it certainly is responsible for a concensus of judgment on these related topics. It goes further than to merely admit that there are glimpses of theological and moral truth to be found in the several systems, and recognizes a measure of direct and divine inspiration in the origin of these truths. It would seem that in this they recognize something beyond the mere migration of truth from the original inspired utterances of the Hebrew and Christian literatures, for they frankly admit that the existence of these truths is owing to the work of the Holy Ghost, which would at least warrant the inference that they concede the direct inspiration of the authors of these several ethnic cults, of that which is excellent in them. Of course, they assert the insufficiency of any and of all of these several systems as furnishing an inadequate degree of light and truth about God and about man's relation to him, and their failure to give any competent motive for well doing, or to furnish anything like a sufficient help to man's weakness or consolation in his troubles. They declare that for the most part these sacred literatures themselves are but little known amongst the people who profess them, and that the Christian world at large overweights the extracts which are culled for presentation to Christian communities out of an overwhelming mass of foolish, fallacious, or immoral material, and that even these excerpts are interpreted from a Christian standpoint or seen through the lens of Christian thought. The practical outcome of these religions is by no means what might be anticipated from these favorable excerpts, the very religion itself being often the avenues of vice, and its leading representatives too often conspicuous examples of evil. No one of them nor all of them can furnish any substitute for Christianity, while, philosophically speaking, several of them or most of them have an underlying base which is Pantheistic, Atheistic or Agnostic.

Perhaps no part of the proceedings touches a more crucial question than that relating to *the duty of the Church to the followers of Islam*. Estimating the population of the world at fifteen hundred millions, they make a liberal computation for the proportion that falls to Mohammedans, distributing them as follows: in Europe five millions, seven hundred and fifty thousand; in Asia and the Eastern Archipelago, one hundred and sixty-nine millions; in Africa, forty millions; in Australasia, twenty-five millions, making an aggregate of two hundred and fourteen millions, seven hundred and seventy-five thousand, or one-seventh of the entire population of the world. We do not know what authorities they followed in making so liberal an estimate, and it certainly must be by a very charitable allowance for countries where populations are only estimated, that they can accept such figures. It is scarcely possible to compute with anything like accuracy, what the Mohammedan portion of any population might be where a strict European census is not taken. It is of interest, however, to note that with even this high estimate, more than one-fourth of the Mohammedan population of the globe are citizens of the British Empire, amenable in its courts and under its political sway. India alone contains over fifty-seven and a-third millions of Mohammedan population. It is a deplorable fact that until the present century, no effort worthy the name to evangelize the Mohammedan world was ever made; and even

that within the present century has been local, weak and spasmodic. The opportunities and obligations now resting upon the Christian Church to inaugurate a systematic and well-organized forward movement, for the conversion of the Mohammedan world, as recognized by the conference, includes such facts as the awakening of the Christian world to a sense of the iconoclastic element of Islam, its immobility and inadaptability to all modern progress, all of which have been imprest upon the civilized world by the Armenian massacres. This, and the peculiar political relations of the Turkish Empire with the Christian powers of Europe, have turned the attention of western Christendom to Islam to a degree never known since the crusades. There is, however, it is asserted, a growth of a spirit of dissatisfaction within Islam itself in parts both of Europe and of Asia, which is not without encouragement, while, at least amongst the sixty millions of the Mohammedans of India, there is enforced toleration on the part of that community to any agencies put in operation for their enlightenment. The Conference, however, recognizes further that it requires no ordinary energy in attempting to combat Islam or to secure any modification of its prejudices towards Christianity. It believes that for this purpose missionaries must be extraordinarily furnisht by a patient study of Mohammedanism and knowledge of Arabic, of the character of Mohammed, and that absolute fairness must be the rule in dealing with the doctrines of Islam, while emphasis should be put upon the correspondences between Christianity and Islam, in discussing all points of difference. It believes that men should be put in special training for this work and that missionaries should not be sent singly into this part of the field. Special opportunities are named at the present time in the districts of which Lahore, Lucknow, Delhi and Hyderabad in India are centers, and also in eastern and western equatorial Africa and Zanzibar, as well as amongst the Hausa people of the Central Soudan. The conference made special mention of the Student Volunteer Movement and allied organizations, and also remarkt on the rapid increase of the number of women giving themselves to the service of the missionary church, as well as to the increast employment of medical missionaries to the progress of west Africa toward self-support; to the evangelistic fervor of the native Christians in Uganda and to the blood of the martyrs in China.

Our space does not permit a further presentation of the interesting themes, nor of the formulated utterances of this Conference. To some they have appeared as the utterance of mere platitudes, but whatever may be thought of them, favorably or unfavorably, every honest Christian throughout the world must rejoice in the declaration by so widely influential a body of scholarly men, that the work of foreign missions "at the present time stands in the first rank of all the tasks we have to fulfill."

J. T. G.

Chinese New Year Notes.

BY REV. ARTHUR H. SMITH, P'ANG Y'ANG, CHINA.

However little attention he may pay to the Chinese calendar, every foreigner in China is sure to be reminded in a very effective way of the approach of the close of the Chinese year, long before the edge of the New Year is to be seen above the horizon. At some time during the twelfth moon, the "boy" makes his appearance, and with an unusual animation in his unanimated face, explains that owing to a combination of circumstances which seem to be to a large extent incapable of elucidation to us, he is obliged to request the advance of his wages for the current month, and also for the one to come. This may be contrary to rule, doubtless is so, but owing to the combination above alluded to, is an imperative necessity. Otherwise ruin impends. It is not long be-

fore a similar statement is made by the cook, with regard to his affairs, and by the various coolies as to theirs. In each case the necessity turns out upon investigation to be so real, and the pressure of the combination of circumstances so powerful, that we are, in a manner, forced to do violence to our own judgment, in order to avert the imminent ruin of those who are in our employ, and in whom we feel, perhaps, some interest. But it is a long time before it occurs to us to look into the matter more deeply than sufficiently to ascertain what everybody knew before, that Chinese New Year is preceded by a universal season of debt-paying from which no one is exempt. If we insist upon following up any particular case with a rigid examination into its remoter causes, we soon learn from the principal party such facts as appear to justify his assertion of an emergency, and also that there is nothing peculiar in his case, but that other people are in the same predicament. If these inquiries are carried far enough, they will bring to light the seven deadly sins of Chinese social financiering.

I. *Everybody always needs to borrow.*—That the business of the world, even in western lands, depends upon the borrowing of money, and that credit is the largest factor in trade, are positions which we do not for a moment forget. But Chinese borrowing is of a different type from that with which the great expansion of modern commerce has made us familiar. We do not affirm that there are not Chinese who do not need the money of other people for the conduct of their affairs, but only that these people are so rare that they may as well be disregarded. We never saw any. We have, indeed, never heard of so much as one. The whole scale of Chinese living and the whole system of economics are of such a sort, that, as a rule, there is but one narrow margin of financial reserve. With all their practicality and skill in affairs, it is a constant source of wonder that so few Chinese ever have anything to fall back upon. One reason for this is the fact that it is very difficult for them to accumulate a reserve, and another equally potent is the fact that there is nothing which can safely be done with it pending its use. There are no savings banks, and there are no investments which are safe. The only thing which can be done with ready money, is to lend it to those who need it, which is generally done with some reluctance, as the lender justly fears lest he should never again see either interest or principal. Whoever has a wedding in his family, is liable to have to borrow money to carry it through, and if it be a funeral the necessity will be still more urgent. He needs money to start in business, and he needs more to settle up at the end of the year, when, if their own accounts are to be trusted, nine Chinese out of ten who engage in "business" in a small way, find that they have lost money, though this often signifies that they have not realized so much as they had hoped. In short, it is hard to find a Chinese to whom the loan of a sum of money at any time would not be as welcome as "water to a fish in a dry rut." It is this all-prevailing need which smoothes the surface of the spot where the pit is to be dug.

II. *Everybody is obliged to lend money.*—We have just remarkt that the man who happens to have a little surplus cash does not like to lend it, lest he should never see it again. But there are various kinds and degrees of pressure which can be brought to bear upon the capitalist. One of these is connected with the solidarity of the Chinese family, or clan. If one of the members has money which he might lend and another is desperately in need of it, the latter will get a member of the generation higher than that to which the capitalist belongs, to intercede for him. This may be done unwillingly, but it will probably be done. To a sufficient amount of pressure of this ancestral description, the capitalist will find it best to yield, though not improbably against

his financial judgment. But every Chinese is from infancy accustomed to the idea that it is seldom easy to have one's own way in all things, and that when one can not do as he would, he must do as he must. If the borrower does not belong to the same family or clan as the lender, the difficulty will be greater, but it may, perhaps, be overcome by the same description of pressure, by means of friends. A would-be borrower is often obliged to make a great many k'o t'ous before he can secure the favor of a loan (at an extortionately high rate of interest), but he is much aided in his efforts by the Chinese notion that when a certain amount of pressure has been brought to bear, a request *must* be granted, just as one of a pair of scales must go down if you put on enough weights. Thus it comes about that in all ranks of Chinese, the man who has, is the man who must be content to share his wealth (for a handsome remuneration).

III. From the foregoing propositions, it follows with inevitable certainty that *Everybody owes some one else.* There is never any occasion to ask a Chinese whether he owes money. The proper formula is, "How much do you owe, and to whom, and what is the rate of interest?"

IV. *No Chinese ever pays cash down, unless he is obliged to do so.*—To us this may appear a most eccentric habit, but it seems to be almost a law. The Chinese has learned by ages of experience, that he no sooner pays away money to satisfy one debt, than he needs that same money to liquidate three other debts. In their own figuratively expressive phrase, a single cup of water is wanted in three or four places at once and the supply is always as inadequate as the classical "cup of water to put out the fire in a cart-load of fuel." Knowing this with a keenness of apprehension which it is difficult for us to appreciate, the Chinese holds on fast to his cash till it is wrung from him by a force which overcomes his own tenacity of grip.

V. *No Chinese ever pays a debt till he is dunned.*—To us this also seems a strange practice. Most of us have grown up with a fixt idea that as a debt must be paid, "if it were done when 'tis done, then 'twere well it were done quickly." The mind of a Chinese operates in quite a different way. His view is, if it must be done, it were best done when it is done as deliberately as the case admits.

VI. It seems also to be the rule, that *No Chinese will pay his debts till he has been dunned a great number of times.* Here again he is at the opposite pole from that which we occupy. We do not like to be dunned, and would rather make considerable sacrifices than to have needy persons dogging us for the collection of debts which we honestly owe, which we must ultimately pay, and not to arrange for the payment of which at once is more or less of a disgrace. By "we" we mean, of course, the average foreigner, for it is not to be denied that Western lands have their full proportion of impecunious and shameless rascals who "live off the interest of their debts," and who swindle all those whom they can. But the Chinese, of whom we are speaking, do not belong to this class. The mass of the Chinese people we believe to be honest, and they fully intend to pay all that they owe, but they do not intend to pay until they are ready to do so, and neither gods nor men can tell when that will be. It is a current saying, that when a person has many debts he is no longer concerned about them, just as when one has many parasites he ceases to scratch.

VII. In a large proportion of cases, the *Chinese who pays a debt, pays but a part of it at a time.* The rest he will try to get together in the "third month," the "ninth month," or "at the end of the year." The practical outcome of these last three peculiarities is, that the twelfth moon of every Chinese year is a time of maximum activity all over the empire. One would suppose that a vast amount of work was being accomplisht, but the facts are otherwise.

One is reminded of the witch in "Alice Behind the Looking-glass," where the child was hurried along on a broomstick at such a rate as to take her breath away. She thought she must be traveling illimitable space, but when this idea was communicated to the witch, the latter only laughed, and replied that this was nothing at all, for they had to go like that to "keep up with things," and if they were really to get ahead to any extent, the rate of travel must be enormously faster than that. The racing around of the Chinese in their la-yueh, or final moon, is just to "keep up with things." Every shop, no matter how trifling the sum total of its business, has its army of runners out, each "demanding debts," or rather endeavoring to do so; for to achieve it is no such easy matter. The debtor is himself a creditor, and he also will be occupied in the effort to call in the sums which are owing to him. Each separate individual is engaged in the occupation of trying to run down the men who owe money to him, and compel them to pay up, and at the same time in trying to avoid the persons who are struggling to track *him* down and cork-screw from him the amount of his indebtedness to them The dodges and subterfuges to which each is obliged to resort, increase in complexity and number with the advance of the season, until at the close of the month the national activity is at fever heat. For if a debt is not secured then, it will go over till a new year, and no one knows what will be the status of a claim which has actually contrived to cheat the annual Day of Judgment. In spite of the excellent Chinese habit of making the close of a year a grand clearing-house for all debts, Chinese human nature is too much for Chinese custom, and there are many of these postponed debts which are a grief of mind to many a Chinese creditor.

We have but to imagine the application of the principles which we have named to the whole Chinese Empire, and we get new light upon the nature of Chinese New Year festivities. They are a time of rejoicing, but there is no rejoicing so keen as that of a ruined debtor, who has succeeded by shrewd devices in avoiding the most relentless of his creditors and has thus postponed his ruin for at least another twelve months. For, once past the narrow strait at the end of the year, the debtor finds himself again in broad and peaceful waters, where he can not be molested. Even should his creditors meet him on New Year's Day, there could be no possibility of mentioning the fact of the previous day's disgraceful flight and concealment, or, indeed, of alluding to business at all, for this would not be "good form," and to the Chinese "good form," (otherwise known as custom), is the chief national divinity.

The National Reform League of China: A Girls' School.

Miss Gertrude Howe, of Kiukiang, China, sends us a translation of a prospectus of a proposed school or college for Chinese girls, which is in contemplation to be establisht at Shanghai. Whether it shall be establisht or not, the very proposition is significant of a new movement in Chinese thought. We give the text in full, in what Miss Howe calls a "rough translation," as, so far as we are aware, this is the first time attention has been called to the subject in any way, outside of China. The paper was brought to Miss Howe by "His Excellency Wen," and Miss Howe remarks: "It shows evidence that the project is essentially Chinese and that the leaders have not sought any foreign help in formulating it, but are themselves toucht by a spirit of reform. Let us hope and pray that they may give themselves to this spirit's guidance until they recognize it to be no other than God's Holy Spirit."

In a note Miss Howe says: "Yesterday two influential Chinese gentlemen, members of the National Reform League, sought out our Chinese girl doctors with the exprest desire of placing their young daughters in our

home, to have them brought up with unbound feet and given a thorough education. No objection was offered to the girls becoming Christians. Our Chinese lady doctor, Dr. Kahn, recommended the M. E. Church (South) school for the daughters of official and "high class" (so called) families opened in Shanghai. The gentlemen objected to having their daughters educated by foreigners! There seems to be a widespread suggestion of opening a high-grade school in Shanghai of which our Chinese lady doctors are to be invited to take charge. These gentlemen mentioned and seemed to be anticipating it. They deprecated the doctors' hesitating to fall in line, saying: "If one has one objection and another another to taking hold, what will become of our poor country?" The greatest wisdom is requisite at this point to keep in touch with this eminent progressive element and put it in touch with the one invincible "power that makes for reform." This great National Reform League seems to appeal to the best there is in the people, but it needs to be led to Christ. I regret, for some reasons, to see the distrust of foreigners, especially of foreign missionaries. The intelligent Chinese can easily discover that we have no political axe to grind, nor commercial greed to satiate. Perhaps, it is not so much distrust as that we have failed to win them. Very probably we have failed to divest ourselves sufficiently of the oft-vaunted spirit of "Anglo-Saxonism."

PROVISIONAL PROSPECTUS FOR A GIRLS' SCHOOL.

1. In opening schools for girls we are reverting to the illustrious custom of the three dynasties. In order to open up the intelligence of the people we must, certainly, make the women free and afterward customs can be changed. That the reality may correspond to the name, all funds and plans for this school are to be under the control (supervision) of women and the teachers are to be women.

The above is the fundamental idea in the establishment of the school.

2. Temporarily four teachers will be employed, two for Chinese and two for English, all of whom are to be Chinese ladies. In general each teacher will have twenty pupils. This refers to the beginning of the literary department. As funds and pupils increase more teachers will be added.

3. There shall be one foreign and one Chinese Superintendent, who will live at the school, and have general oversight of pupils and employes. They shall receive salaries.

4. Eight Directors shall be chosen from the number of contributors who shall visit the school by turns, inspect the studies and assist those in charge. They shall receive no salaries.

5. Twelve men shall be chosen from the families of contributors to solicit and collect funds, appoint teachers and principals, decide on course of study and manage finances. They shall receive no salaries.

6. There shall be two Treasurers chosen by the twelve male directors, who shall be honest and economical men and good accountants to have charge of receipts and disbursements. They shall receive salaries.

The above five rules appertain to the management.

7. The school will open with forty pupils, and the members shall be increast as funds increase.

8. Pupils may enter between the ages of eight and fifteen.

9. Pupils between the ages of eight and eleven must be able to read a certain amount on entrance. Those between twelve and fifteen must know something of composition and be able to read letters. Teachers shall decide upon the eligibility of candidates for admission.

10. Foot-binding is a very vile custom of the Chinese. Persons of culture should not continue it. Since this is only a beginning of the school and the customs are not yet establisht, for the present pupils shall be admitted without regard to whether their feet are bound or not, but after a few years there will be a limit and no one with small feet will be admitted.

11. It is the intention of this school to make no distinctions of rank, but since in the future pupils from this school will be leaders and teachers in other schools, only daughters of reputable families will be admitted.

The above are the five rules for the admission of pupils.

12. The course of study will be half English and half Chinese. First read-

ing and composition shall be learned, and later all elementary branches of learning; afterward history and science, handicrafts and professions may be taken up.

13. There shall be three special courses of study; mathematical, medical and law. Each pupil may choose which she will pursue, but those who study medicine and law must first have a good general knowledge of the mathematical.

14. Besides these courses of study there shall be a Kindergarten department, the teachers of which must have a wide general knowledge.

15. The Industrial Department shall include spinning, weaving and drawing, as soon as there are funds sufficient to engage teachers in both foreign and native methods, as these matters are of great importance to women.

16. Monthly examinations shall be held by the teachers, who shall give the markings. Quarterly examinations shall be conducted by specialists who will give the marks and award prizes.

The above are the five rules for studies.

17. All those in control, from teachers and superintendents to servants, shall be women. Rigid discipline shall be enforced. No men shall be allowed to enter the doors. If the male directors have anything about which to consult, they shall meet in an outer building.

18. Little children, whose homes are near, may attend the school without living in it, but must be regular in attendance. When the homes are distant, children may live at the school. It is decided to build ten rooms for their accommodation.

19. Fees shall be graduated similar to those paid by foreigners (or expenses will be about the same as in western schools). The rich shall pay liberally to help the school, but if the family is in moderate circumstances, the fees shall be less. In case of extreme poverty the fee may be entirely remitted. A poor student who has ability and application may not only have fees remitted, but may be provided with board, clothing, books, etc.

20. Clean, honest women servants shall be employed to attend to all the wants of the pupils. Pupils may be allowed to bring servants from home, but such servants shall be subject to the authorities of the school.

21. Whoever completes one of the three courses of study in the Kindergarten or Industrial course, shall receive a diploma which empowers them to follow those professions for which they have prepared.

22. Girls taken from Foundling Asylums can not be given in marriage as concubines; much more shall the pupils of this school not be given as concubines, but shall be more highly esteemed in the world and loved by their parents, and not by being given as concubines tarnish the purity and disgrace the high standing of the school.

23. All countries prohibit the slave-trade. China should gradually do away with the system of slavery. Any pupils who have been in the school, however poor they may be, may never be sold as slaves. Any one violating this rule shall pay a fine of five hundred dollars.

The above are the three rules for those who graduate from the school.

24. Each contributor will please hand in the official rank and residence of her husband or son, and her own official rank with her subscription for the record.

25. Make the contributions payable by the month or year according to the custom of western countries. In order that the funds of the school may not run short, contributions should be regular. Our great hope is that the ladies within the four seas will observe the annual and monthly contributions.

26. All subscriptions, whether from natives or foreigners, small or great, from one dollar upward, will be alike received. We would not hinder cheerful giving.

27. In the beginning, while funds are limited, it has been decided to open a school in Shanghai, but it is hoped that afterward the work may be pusht forward into every province, and prefecture and township.

28. The teachers of western branches first to be appointed, are the learned women from the Kiang Si province, Ida Kahn, and from the Hupeh province, Mary Stowe. The teachers of Chinese are yet to be sought out by the superintendents.

29. The men and women directors shall be elected by ballot by those who are instituting the enterprise. Since those interested are widely scattered, those instituting the work will go forward and act temporarily until such times as directors can be elected.

30. For the present all contributions may be sent to the office of the *Chinese Progress*. Each issue will contain names of contributors with amounts contributed, also all disbursements. Every-

thing being made public will insure confidence in the enterprise.

31. This is an experimental schedule giving the general scope of the enterprise. After the school opens, the teachers, superintendents and directors will formulate the details.

Horace M. Lane, M.D., President of the Protestant College at S. Paulo, Brazil, in a note at hand says:

"A contributor, in a recent number of the REVIEW stated it to be his belief that with 100 men all Brazil could be evangelized in four years. 'With God all things are possible,' but with poor, weak, erring man there are certain limitations, even in the work of evangelization.

"In a very restricted sense the evangelization of Brazil might only mean the preaching of the Gospel to the one million Indians to be found in the forests and on the plains of that vast country, who have never heard of it, or to the so-called *tame* Indians living along the great water courses, who are equally ignorant of Christian truth, though *catechised* in some of its forms. These scattered peoples, speaking a bewildering variety of dialects, derived from the eight principal Indian languages, would have to be taught Portuguese, or the missionary would have to acquire a knowledge of Indian tongues, before they could be told the story. The von den Steinen brothers spent the best part of two years, with a well equipt expedition, in acquiring an imperfect knowledge of a comparatively small region of the *Xingú*, embracing a few small tribes, hitherto unknown. In the populous states along the seaboard there are still vast areas of unexplored country, while the great central plateau is practically *terra incognita*.

"In a wider sense the evangelization of Brazil would mean not only the preaching of the Gospel to the Indians, but also to 16 to 17 millions of civilized and nominally Christian Brazilians, Italians and other foreigners, including about a million of freedmen. When we consider that no less than four organized evangelical missions have been working in Brazil for many years (the Presbyterian mission was establisht in 1859), and that only a comparatively small portion of the nation has been toucht, we may have some idea of how difficult and complex the problems are which confront the Protestant missionary. The idea is rapidly gaining ground that these high strung Latins can only be reacht permanently and effectually through the school-house door.

"A long row of graves in the little Protestant cemetery, at S. Paulo, testifies eloquently to the faithfulness of the men and women who have given their lives to this work during the last 30 years. With a knowledge of Brazil and Brazilians growing out of forty years' experience with them, I would not attempt to discuss this plan of reaching eighteen millions of people in four years. God bless every effort everywhere and by every process to spread the light of the Gospel throughout the world!—nor would I say a word to dampen the ardor of those who advocate it; but I can not help feeling that the gentleman who made the statement had not carefully studied the conditions under which the work must be done."

[The editors of the REVIEW also took exception to the feasibility of the plan proposed by Mr. Olsson, as was stated in their editorial note following his article.—ED.]

Babism in Persia.

Some fifty years ago a new prophet arose in Persia claiming to be the only true representative of God. Many Mohammedans were dissatisfied with their own religion, and gathered round this prophet, who has to-day 800,000 followers, notwithstanding government persecutions and imprisonment. The chief difference between the orthodox Mohammedans and the new sect is that, while the former say the Bible is not reliable, the latter admit the New Testament to be the Word of God. Most of them believe that Jesus Christ has come again in the person of their prophet.

There is much in the new teaching that is sad, but it has opened the door to the Gospel as nothing else has done. Bible circulation is almost doubled every year. It is computed that in many towns and villages half the population are Babis. This is a clear indication that the people of Persia are already, in large measure, wearied with Islam, and anxious for a higher, holier, and more spiritual faith. Almost all through the country the Babis are quite friendly to Christians. The rise of this faith is in a large measure due to the spread of the Gospel, the best of their doctrines are borrowed from it, while they openly reverence our Scriptures and profess to be ready to reject any opinion they may hold when once proved to be contrary to the Bible.

III.—FIELD OF MONTHLY SURVEY.

The Outlook,* Statistics,† Literature.‡

BY DELAVAN L. PIERSON.

Monthly Topics for 1898.

JANUARY.
- The Outlook.
- Statistics.
- The Church and Missions.
- Missionary Literature.

FEBRUARY.
- The Chinese Empire.
- Tibet and Formosa.
- Confucianism and Taoism.
- The Opium Traffic.

MARCH.
- Mexico.
- Central America.
- The West Indies.
- City Missions.
- Foreigners in America.

APRIL.
- India.
- Burma and Ceylon.
- Hinduism.
- Woman's Work for Woman.
- Native Agents.

MAY.
- Siam and Laos.
- Shan States.
- Malaysia.
- Unoccupied Fields.
- Buddhism.
- Work Among Lepers.

JUNE.
- Africa.
- Madagascar.
- Freedmen in America.
- Fetichism.
- The Slave Trade.
- Missionaries.

JULY.
- The Islands of the Sea.
- Arctic Missions.
- North American Indians.
- The Liquor Traffic.
- Work Among Fishermen and Sailors.

AUGUST.
- Papal Europe.
- Romanism.
- Bible and Tract Work.
- Reflex Influence of Missions.

SEPTEMBER.
- Japan.
- Korea.
- Shintoism.
- Medical Missions.
- Self-Support of Mission Churches.

OCTOBER.
- Greek Europe.
- Mohammedan Lands.
- The Greek Church.
- Mohammedanism.

NOVEMBER.
- South America.
- Frontier Missions in America.
- Mormonism.
- Young People's Work.

DECEMBER.
- Syria and Palestine.
- The Jews.
- Educational Work.
- Industrial Missions.

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* See p. 9, 45 (present issue).

† See p. 41, 70 (present issue). An article by Dean Vahl on the subject comes too late for use in this issue.

‡ See p. 28 (present issue).

"A Word to the Wise."

Every year the editors are flooded with manuscripts entirely unadapted to their use, while many others could be vastly improved by a little thought and care. Many are indeed "opened with expectation and closed with profit," but not in the sense which Alcott intended. Perhaps a word to prospective contributors to the pages of this REVIEW may not be out of place.

The *subjects* are, for the most part, suggested by the list of topics for the present year, but within this range there is a vast opportunity for variety of treatment. The specific topic must, of course, be determined upon by the peculiarities of the field and the definite object in view, but what readers of missionary periodicals usually desire to know is the peculiarities of countries and people with which they are unfamiliar, the methods of awakening interest and bringing to the light those who are in the darkness of sin, the trials and triumphs of missionary life, the contrasts between Christian converts and heathen, the special needs and oppor-

tunities of the field, as well as any discussion of missionary policies or methods of work which may be attracting present interest. An excellent list of suggestive topics, possessing the possibility of almost endless variety of application in connection with the various mission lands, is that of the Presbyterian Board of Foreign Missions for 1898.* Under the general subjects: The Bible and Foreign Missions, The Unbelieving World, Evangelistic Work, Missionary Administration, Native Church, Missionaries, The Printing Press, Reflex Advantages of Missions, Civilizing Influence of Missions, Relation of the Home Church to Missions, etc., a great variety of sub-topics are suggested which present a fruitful field for study and discussion.

But the selection of a subject is less difficult than the manner of its treatment. The *style* of an article is of vast importance in securing a hearing and in producing an impression. A definite purpose is a prime requisite to the clear and forcible presentation of a subject. Accuracy, interest, and brevity are, of course, important. There is no necessity that articles on missionary subjects should be either dry and tiresome on the one hand, or frivolous and puerile on the other. Incidents should be used as much as possible to illustrate points and to add specific interest; statistics should be tabulated and condenst as much as possible, as they are thus more useful, and, while none the less weighty, are much less heavy.

Photographs are desired to accompany and illustrate articles as much as possible, and add much to the interest and instructiveness of description and narratives. Views of people and places are always acceptable, especially those showing characteristic customs of natives, the results of Christian missions, and the machinery and methods of missionary work.

Articles intended for special numbers of the REVIEW should be in hand at least two months previous to the date of issue, and if their value is in any way dependent upon immediate insertion, it should be so indicated.

In sending manuscripts, kindly inclose stamps for return, and give full name, address, and the name of the society, church, or mission field with which the writer is connected.

The editors do not hold themselves responsible for opinions exprest, but will do all in their power to insure the reliability of statements made and the worthiness of objects indorst.

* See *Church at Home and Abroad* for December, 1897.

Missionary Donations.

The editors of this REVIEW are always glad to receive and transmit to their destination free of charge any sums which may be forwarded to them for any cause presented in these pages. It is their endeavor to give place to no appeals for objects which are not in every respect worthy of the confidence and support of the readers of this REVIEW. It is impossible to give space to every such appeal, but we rejoice at the evidences of Christian love, which come in response to physical and spiritual needs of those who have a claim upon our sympathy and assistance.

All donors will hereafter receive numbered receipts for all sums sent to us for benevolent purposes. Such donations should be sent to the *Managing Editor*, D. L. Pierson, 944 Marcy Avenue, Brooklyn, New York.

In addition to sums already acknowledged we have received and forwarded the following:

No. 100—For Rev. J. C. Denning, India, $5.

No. 101—For Pandita Ramabai's widows, India, $35.00.

According to Rev. Dr. Daniel Dorchester, the growth of the Roman Catholic population in the United States 1870–94, was from 4,600,000 to 8,806,000, while the increase of the communicants of Protestant churches was from 6,673,400 to 15,218,000. During the same period the population connected with these churches has increast from 29,029,000 to 45,654,000. The growth of Protestantism as indicated is greater than appears on the surface, and is in advance of that of the Roman Catholic denomination, for while the latter includes all the children of Catholics, the former includes only the actual communicants.

V.—EDITORIAL DEPARTMENT.

In the January issue of 1897, page 2, the editor stated his calm judgment that, because "the *giving* of the people of God is so utterly inadequate and disgracefully disproportionate, missions to the heathen have at no time during the last half century been at greater peril of utter collapse."

One phrase from this sentence, taken apart from its connection, has been quoted with severe criticism, and, as we think, most unfairly. We did not say that the danger of collapse came from any source but the inadequate giving of the Church and the consequent emergency of debt and retrenchment.

For example, one religious journal thus refers to it:

"If that high and excellent authority on foreign missions, who not long ago, in a public meeting, gave utterance to his belief that the cause of missions was on the verge of collapse and failure," etc. If the quotation had been fully given it would have been seen that the deficiency of funds was the point of warning, and, at this very time, the American Board and most other societies are sounding the same note of warning, as is evident from the following extracts from a model appeal from the Presbyterian Board of Foreign Missions.

Four Present-day Facts.

Real and effective interest in foreign missions can only exist as the facts pertaining to them are well known. The board of foreign missions calls attention to four such facts now confronting our Presbyterian Church.

First Fact.—The trend of divine providences to-day unmistakably calls for a forward movement in foreign missions on the part of the Church. Signs abound in many lands . . . which summon to immediate duty and conquest for Christ. Grand opportunities for missionary effort fire the zeal of our brethren and sisters in foreign lands. Korea flings its doors wide open to the march of the conquering hosts of Christendom. In the Laos country explorations disclose that as yet we have possest but a corner of the land, which far away to the north and east invites the standard bearer of the Cross. In Africa there is actually no limit to the possible establishment of new stations by the heroic men and women whom our Church may push to the front. China is softening in its prejudices, and growing more accessible every day to the messengers of salvation. Reports from Persia are fragrant with the record of precious revivals of unprecedented power and fruitfulness. The very attitude of defiance of enemies of the Cross at some points in the world is no less a sign meant of God to stimulate the zeal of the Church. And shall we not recognize yet another divine sign in the manifest yearning on the part of the great body of missionaries for a more thoroughly spirit-filled life? It breathes out in many of their letters. It gathers volume in many special meetings held to seek this blessing. It is revealed in increasingly intense work for soul rescue in many lands.

Second Fact.—The all-pervading interest in the cause of foreign missions which ruled at the sessions of the last general assembly at Winona, is an inspiring summons to the whole Church. It was as a solemn response to the unmistakable call of God's providence for a forward movement. . . . The enthusiasm of the assembly in this cause should be accepted as setting the pace for the Church in enthusiasm and devotion in the months before us.

"He that hath an ear, let him hear what the Spirit saith unto the Churches."

Third Fact. — Notwithstanding these signs of the divine intention that the Church go forward, the startling fact confronts us that the foreign missionary work of our Presbyterian Church is to-day crippled beyond precedent. The financial straits of the board have compelled it to order severe retrenchment on all its mission fields. This reduction in their appropriations has struck our missions like a cyclone. The missionaries from one station, writing of the cable announcing for them a reduction of $6,000, say, "We were simply stunned." To meet this cut, college and girls' seminary, hospital and press, and village schools must apparently be side-trackt for a whole year. Large contributions from the missionaries' salaries were the only resources in sight to keep some departments from absolute stagnation. From another mission a brother writes: "The

situation is, in some respects, simply heartbreaking. My wife and I have decided to give $200 of our salary to help out the cut in our field." Every mail from abroad is multiplying such distressing statements. Furthermore, the board has called a halt in the sending out of new missionaries.

FOURTH FACT.—After this unparalleled retrenchment has been made the board still needs for the current expenses of the year on which it has entered $830,000. This amount it has virtually pledged for the support of its 708 missionaries actually on the field, for its 2,000 native workers who can not be summarily discharged, for its vast itinerating work, and for other vital departments abroad and at home. Besides this amount necessary for current expenses, there was a debt at the outset of the year of $97,454.47 to be provided for. In short, the board must receive during the present fiscal year $118,525.95 above what it received last year in order to satisfy its full fiscal obligations and unforeseen demands. This certainly is a large undertaking, but not an impossible one for such a Church as ours.

Here are the facts. What will the Church do with them? Who can ignore the claim they establish upon every church member's personal attention? "My Missionary Work," "My Board," "My Share in its Outlay," "My Portion in the Blessed Reward." Which link in this chain of holy obligation would you wish to renounce? Will you not take the cause home to your heart with new affection, to be manifest in more ardent prayers and larger gifts in its behalf?

"The people rejoiced for that they offered willingly."

The question is often askt of the editor how, and when, he was led to suggest the motto, since adopted by the Student Volunteer force both in America and Europe, and now by the Church Missionary Society in the forward movement, viz.: "The Evangelization of the World in this Generation."

The motto, so far it can now be traced, was first suggested in an address, Feb. 27, 1891, before the Student Volunteer Convention in Cleveland, O. It was in May of the same year put into a printed form in the leading article in THE MISSIONARY REVIEW, where it may be found, vol. iv., new series, p. 320, 325.

The editor of the *C. M. Intelligencer* makes a reference to the fact that this motto, "The Evangelization of the World in this Generation," has lately been *animadverted upon in terms of severity by Dr. Warneck* (a recognized authority on missions), in an article on "The Modern Theory of the Evangelization of the World." He says in reply:

"Regarded as a vindication of the old and tried methods of missionary work, the article in question has undoubted value. But while individual advocates of the motto have laid themselves open to Dr. Warneck's criticisms, the Volunteer Union itself has distinctly disavowed either that the *watchword is a prediction, or that 'evangelization' means on their lips a mere hurried proclamation of the Gospel.* On the contrary, in a memorial to the 'Church of Christ in Great Britain,' which the Union issued this late spring, it defines *'evangelization'* as meaning *'that the Gospel should be preacht intelligibly and intelligently to every soul in such a manner that the responsibility for its acceptance shall no longer res' upon the Christian Church, but upon each man for himself.'"* To this Dr. Warneck says in effect, "Then this evangelization is not possible in this generation;" and the S. V. M. U. is in agreement with him on this point, with an important qualification. It says, "With heathenism so vast and so strongly intrencht the 'Evangelization of the World in this Generation' is an impossibility, *unless the Church ceases to be so engrost with things of time.*" And herein the true aim of the Union and the great service which in God's Hand it has been privileged to render to the Church and the world is brought into view. Its object is *to emphasize not a theory but a duty.* There is no part of Dr. Warneck's paper which we regret so much as when towards the close he *deprecates appeals for large accessions* to the bands of missionary evangelists because it is *not according to the law of growth in nature*, and because the Christians at home are not able to increase the number of missionaries so suddenly, and if they did the money for their support would not correspondingly increase. We should have thought that Dr. Warneck would have agreed with us that the Church of Christ, whether in Germany or England or America, has been

asleep to its duty to evangelize the world, that it is only partly awake now, that those who are awake ought to try their utmost to awaken the rest, and that what the Christian Church can do when it is awake will be out of all proportion to what it has done while for the most part asleep."

The Recent Revolt in Uganda.

It was on Tuesday, July 6th, 1897, that the capricious and fickle King Mwanga ran away.

The King's action is not hard to explain, especially when one fact is understood. The King's party represents the distinctly irreligious class, who wish to be free to live openly and without restraint according to their lusts. Two things combined to bring matters to a crisis. In May the failure of the rebellion involved Mwanga, who was in the plot, but turned "state's evidence." His share in it was condoned, but he feared results. Secondly, about one hundred of his pages, with whom he had been guilty of the grossest immorality, were banisht from court by the government, and this led Mwanga himself to raise a revolt. He sent emissaries in every direction to stir up strife and promote rebellion against the English government. If he had succeeded, all the Bible readers would have been killed, and the Europeans driven out, and the reign of heathenism reestablisht. All Uganda lookt on with intensest interest to watch the issue of the first engagement in Budu. Nearly all the police deserted and joined the King, and the war became distinctly a religious one, between those who serve God and those who serve him not. Mwanga and the hostile chiefs and pagan people hate Christians because sensuality, slavery, polygamy, etc., find no encouragement under the rule of Christ. The only faithful natives are the Protestants. Happily the battle of the 24th of July was fought and won at Krango, in Budu. It ended in a panic for the heathen party and great rejoicing for the Christians.

The outlook in India is brightening. Rains have been more abundant and the famine is wellnigh over for the present. The number of its victims, will, however, run up into the millions. The need is still great, for 5,000 famine children must be cared for or they will die of starvation.

The outlook for the coming winter in Armenia, says the *Independent*, is by no means cheering. There has been no disposition apparent on the part of the Government to institute reforms and altho there have been no serious disturbances, there has been no substantial progress. The harvest of 1896, an exceptional one, is nearly exhausted. The fall sowing did not bring forth much fruit, the crop in no case being more than fair, and, in many instances, scarcely returning the seed sown. The relief work has been carried on through the summer, care being taken to give the greatest aid to those who had no possible means of self-support, and even then to use them so far as practicable in the industrial department. In this way some 5,000 persons in Van district alone, have been kept alive, who, so far as is apparent, must have perisht without this assistance. The care of orphans has developt in many important ways. The schools for them have increast, and there is constant demand for new departments, especially in the different trades. Shoemaking, weaving and some lighter forms of iron work are among the lines needing to be pusht. Great efforts are being put forth to care for these children, who are to be the chief strength of the next generation.

The twenty-fifth anniversary of the Jerry McAuley Rescue Mission, 216 Water Street, New York City, was celebrated in Carnegie Hall on Sunday, November 21. This is the original rescue mission which has given the impulse to many similar efforts all over the world. The remarkable story of the conversion of McAuley has often been told. Sent to prison at nineteen for

fifteen years and six months, he profest his conversion under preaching in the prison chapel. On coming out of prison there was no one to care for him, and he fell to drinking. At last he was fully reclaimed, and four years later started the Water Street Mission. The story of the conversion of S. H. Hadley, who for eleven years has had charge of the work, is scarcely less interesting and striking, and is well nigh as familiar. At the anniversary exercises in Carnegie Hall, a number of eminent men spoke, among them Bishop C. C. McCabe and President Moss of the Police Board. A large number of rescue workers from all parts of the country also came together, and made the evening exercises most interesting. We hope to give an illustrated account of this and other rescue work in our March issue.

After a trial, lasting several weeks, the Session of the Fifth Avenue Presbyterian Church, New York, of which Dr. John Hall is pastor, found Mr. Hermann Warszawiak guilty of the charges made against him and dismist him from the membership of that church. Mr. Warszawiak appealed the case to Presbytery. The Presbytery has recently sustained the action of the Session of the Church, but Mr. Warszawiak threatens to carry the case before the Synod. It is stated that Dr. Hall and others still believe in Mr. Warszawiak's innocence, which we hope may be made manifest. At present a dark cloud rests on his name.

At the recent Church Congress, in Nottingham, England, the Bishop of Southwell, in his presidential address, declared its "speciality to be its missionary character." At the clerical breakfast, 170 sat down, the Bishop of Sierra Leone in the chair. He gave a thoroughly spiritual address on the "first missionary breakfast"—John xxi. He said the key words were LOVE, FEED, FOLLOW, and his address, like all Bishop Taylor-Smith's, was full of memorable sayings, for example: "The Lord is ever looking for co-workers: He gets on-lookers." The Bishop of Newcastle, the main speaker, made a strong plea for a revival of true missionary interest in the officers of the Church, and especially the clergy. He said:

"Since the call to evangelize the world came to the whole Church, then, as the officers of the Church, the clergy are primarily responsible. We must not suppose that missionary ardor is universal in the Church of England. Those who are really on fire are a *distinctly small minority*, even in a congregation which might have a reputation for missionary zeal. Whose fault is it? We clergy are very much to blame. *I do not know of a single instance of a clergyman really interested in foreign missions*, praying and working for them, who has not met at length with a real response from a certain number of his parishioners. I have once wisht that all ordinary deputations might be suspended for a whole year, and deputations be sent to the clergy alone. Until the clergy are afire, it is useless to expect the laity to be so."

On October 12th ult., Exeter Hall, London, again witnest the outgoing of C. M. S. missionaries. Rev. H. E. Fox stated that including 12 who had sailed, 97 were going out during the autumn. 85 were on the platform, of whom 30 were returning to their work and the rest going out for the first time. Out of the 63 located during the year past, 52 were to be *supported by special contributions* of individuals or groups of friends, 4 were honorary or so in part, leaving but 6 to be supported by the general fund.

Bishop Ingham, among other good things said, quoting one of the "Hints to Stewards" for the Missionary Exhibition about to be held at Guildford —"Be fresh to each person." When they got into the mission-field how could they be fresh to all amid the adverse influences around? He remembered how surprised he was when he first saw at Sierra Leone the marvelous greenness of the trees, while all the shrubs and herbage were parcht. It

was owing to the fact that they were deeply rooted down in the levels kept moist by the last rainy season. Again, those who escaped from the Benin massacre had depended upon the dew-drops to quench their thirst in the forest. The inference was obvious. We needed not only *deep roots but heavenly dews if we would be fresh every day*, to each person, and to every duty.

In 1890, in July, a letter from several friends in Keswick was sent to the C. M. S. Committee, urging that an appeal be put forth "for no less than a thousand additional workers, who will be needed to go out into the various fields within the next few years. The prayers of many friends of the Society were directed toward sending forth 1,000 new missionaries in the last decade of the century. To not a few it seemed little short of presumption at that time to ask for such a thing, but now is there any one who thinks an average of a hundred a year a visionary aspiration? What has been the experience? *The number added to the list between May 1st*, 1890, *and May 1st*, 1897, *including wives and missionaries in local connection, was* 666, *an average of* 95 *for the seven years, the average for the first three years having been* 83, *and for the latter four years* 104. These numbers do not include those sent out in July last, and more lately, which would add 83 to the total given, making a grand total of 749. Clearly we are encouraged to *plead with enlarged desires* and expectations."

Again, about the same grand society that leads all Christendom:

Twenty years ago Rev. V. S. Stanton initiated the "Substitute for Service Fund," not only the idea but the example, for he himself gave, during eight years after, the sum of £250, which was doubled afterward in the time remaining before his death. In June, 1893, the appeal was made for such offerings. In May, 1894, 48 were thus supported; in March, 1896, 146, and in November, 1897, 323. And this is *beside*, and not *instead of*, subscriptions to the general fund. We feel constrained to say that we believe some such plan would do more than any other one thing to relieve the present debts of the Boards and prevent other debts being incurred.

A legacy amounting to probably £180,000 ($900,000) has been left to Rev. J. Hudson Taylor for the work of the China Inland Mission. *Laus Deo!* (?)

The Kongo Balolo Mission, of the East London Institute (Dr. Guinness) is in sore need of funds to carry on its prosperous and growing work in the heart of the Dark Continent. $7,000 (£1,400) are needed immediately to meet expenses. Eight new missionaries have recently been sent out and are worthy in the highest degree of our prayerful sympathy and financial support.

About two years ago a few of God's children had the continent of South America, with its thirty-seven millions of perishing souls, specially laid upon their hearts, and longed, in some way, to aid in the work of preaching the Gospel to these people. As it was not permitted any of them at that time to take the Word of Life to the inhabitants of the "Neglected Continent," they decided to remember daily before the Throne of Grace these poor degraded souls, and also the missionaries laboring among them. Thinking that others would like to join with them in prayer for South America, they were led to form what is now known as the *South American Missionary Prayer Union*. The prayer of faith is necessary in the great work of spreading the knowledge of Christ, and while "Some can go, most can give, *all* can pray."*

* Any further information regarding the Prayer Union, or membership card for the same, may be obtained on application. In order to defray the necessary expenses of printing, postage, etc., there is a small fee of 25 cents on entering the Union, which, however, is optional. The secretaries are A. E. Robinson, 1 Hepbourne Street, and A. E. Armstrong, 927 Yonge Street, Toronto, Canada.

It is reckoned that during the year 1897, the cases of lynch-law being put into execution have averaged more than *twelve a month*, and some one has arranged the list in the order of prominence thus: Texas takes the lead, and is the black-banner State—then Alabama, Mississippi, Georgia and Louisiana, Tennessee, Florida, South Carolina, Kentucky and Arkansas, Missouri, Virginia, and Maryland, Arizona, California, Ohio, Nevada, Alaska and Illinois conclude the list with one each, while Texas heads the list with nineteen. It will be seen that all but *five* of these lynchings have occurred in the South; eighty of the victims have been negroes, and three Indians, and the great majority of cases were supposed murder cases, and now Indiana comes in the list with five victims at once in the late tragedy at Versailles.

The following letter is of such interest to the general public, that we publish it, and invite further suggestions as to its proposal:

DEAR DR. PIERSON—In preparing a missionary address on Africa to-day, it occurred to me that, perhaps, the REVIEW could inaugurate a movement whereby, on the last day of the century, all missionaries and societies might publish a statement, or send to some central committee a statement, of the then present condition of the world and position of the work, that might be placed in the hands of suitable editors, and a volume publisht the first month of the new century, or as early as convenient—a volume that would review the growth of missions from the beginning, and state the actual position of affairs in the missionary world. These are crude ideas, but can you not mark the century in some such form? Yours truly, D. SPENCER, LL.D.

Mr. F. W. Crossley, of Manchester, England, who died March 25th, ult., was a man of large business, who abode in his calling with God. He had taken the Lord into partnership as the Head of the firm, and used the profits for His glory and the extension of His work.

Having been led through the instrumentality of the Salvation Army into the enjoyment of the higher Christian life, the whole course of his life was changed. As a thank-offering, he gave one hundred thousand dollars for the work of the army, and liberal contributions followed each year thereafter.

Being convinced that he must make a change in his whole mode of life, he abandoned his handsome dwelling to take up his abode among "the slums." He bought an old theater in one of the worst parts of the city, spent one hundred thousand dollars in fitting it up for mission purposes, with a hall for meetings, Rescue Home, etc., and a home for his family, and there the rest of his life was consecrated to lifting up the fallen. His wife, being in accord with him, they together lifted up the cross, where sin and sorrow and death had held undisputed sway. God put the seal of His approval upon him, both temporally and spiritually. "Star Hall" deserved its name as a great center of light and life.

Some of us have followed this devoted man in his walks of usefulness through those lanes and alleys, where crime was rampant. His Mission Hall has been the place of holy convocation for many saints and for new campaigns against sin and hell, and for the deepening of the spiritual life. One who was with our dying friend, says he closed his earthly life "full of the sweetness and tenderness of Jesus—no care, no struggle, no fear—and the last hours were a veritable heaven on earth." It was a real translation. The work goes on. The beloved wife and coworker consecrates herself to the Lord's work with redoubled energy, succeeding her glorified husband in the sowing as she will join him in the reaping.

Dr. John H. Barrows, has given most unequivocal testimony to the work of missions in India. He says: "The objects most worth seeing in India, to my thinking, are neither the Himalayas, nor the Taj Mahal, the

Tomb of Akbar, nor the Temple of Madura, but the varied triumphs of missionary effort. What a prodigious amount of toil has gone into the Christian vernacular literatures, and what splendid triumphs of faith have enriched the church universal! I have heard much less of the discouragements of missions than I expected. I know how hard workt and, in the truest sense, self-sacrificing are the Christian missionaries. I know their temptations and sore trials. But I have not heard a single word of doubt with regard to the ultimate evangelization of India. Those who have been here longest have seen the most wonderful changes."

Books Received.

ENCYCLOPEDIA OF SOCIAL REFORM. (Large 8vo, 1439 pp.) Edited by Wm. D. P. Bliss. Funk & Wagnall's Co., New York and London. $7.50 (cloth), $9.50 (sheep), $12.00 (half morocco), $14.00 (full morocco).

THE STUDENTS' STANDARD DICTIONARY. (8vo, 915 pp.) Edited by James C. Fernald. The same.

CLERICAL TYPES. (12mo, 217 pp.) By Rev. Hames Mann. The same. $1.00.

THE STORY OF JONAH in the Light of Higher Criticism. (16mo, 120 pp.) By Prof. Luther Tracey Townsend. The same. 50c.

THE OLD TESTAMENT UNDER FIRE. (12mo, 246 pp.) By Rev. A. J. F. Behrends, D.D., S.T.D. The same. $1.00.

THE CONVERSION OF ARMENIA. (12mo, 150 pp.) By W. St. Clair-Tisdall, M.A. Fleming H. Revell Co., New York, Chicago, and Toronto. $1.40.

SISTER MARTYRS OF KU-CHENG. (12mo, 120 pp.) Letters and Memoir of Eleanor and Elizabeth Saunders. (Illustrated.) The same. $1.50.

THE AINU OF JAPAN. (12mo, 175 pp.) By Rev. John Batchelor. (Illustrated.) The same. $1.50.

"Women in the Mission Field; Pioneers and Martyrs," and "The Heroic in Missions; Pioneers in Six Fields," by the Rev. A. R. Buckland, secretary of the Church Missionary Society of England, are both interesting narratives of life and work in foreign lands. The various chapters (each complete in itself) are excellent material for reading at missionary gatherings, mothers' meetings, girls' friendly society meetings, or any occasion where a stirring narrative of missionary work would be effective. (50 cents each, or two, postpaid, 80 cents.) Thomas Whittaker, New York.—D. L. P.

Without the Camp, the organ of the "Missions to Lepers in India and the East" (17 Greenhill Place, Edinburgh), is full of interest to all true followers of Christ. It is an illustrated quarterly (15 cents a year), which should be widely circulated and bear fruit in hearty support of this truly Christian enterprise.—D. L. P.

Mrs. Isabella Bird Bishop's "Korea and Her Neighbors" (Fleming H. Revell Company), is a valuable contribution both to missions and to general literature. Mrs. Bishop resided in Korea for over two years after the China-Japan war, and made frequent excursions into neighboring states. The reports of the condition and outlook in this land at such a critical period in its history by such an experienced observer must certainly commend themselves to the student of the Eastern problems.

Mrs. Bishop writes graphically and intelligently of the Kur Dong and the King, of the assassination of the queen, of the Japanese occupancy and suzerainty, describes a great Manchurian flood, as well as curious customs of a people little affected by Western civilization as yet.

The illustrations, about thirty in number, are all reproductions of photographs taken by the author. Two new maps are also provided, as well as index and appendices.—D. L. P.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D., OBERLIN, OHIO.

Extracts and Translations From Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

India.

—Mr. Harold Frederic, in a recent dispatch to a Boston newspaper, calls the zenana missionary ladies propagators of "the gospel of discontent," and questions, on the authority of old generals and other Indian functionaries, whether as much harm has been done in India by famines and other plagues as by them. It is interesting and rather amusing to notice this restriction. Formerly, it was *all* the missionaries in India that were a danger. Carey and his fellows were put out of British territory, and compelled to take refuge in Serampore, which was then Danish. Mr. Thompson, and we suppose others, were sent out of the Peninsula altogether. In 1857 the cry was raised for a moment that the Sepoy Mutiny was the result of missionary propagandism. But as the missionaries were plainly not in the least responsible for greased cartridges, and as the Hindu merchants of Calcutta indignantly declared that the missionaries, so far from being answerable for the mutiny, were, above all other foreigners, winning reverence for their religion and their courtesy, and were esteemed by the Hindus as fully the equals of their own saints and sages, this cry soon died down. Now, for some inexplicable reason, perhaps because these modest women are not much given to controversial self-defence, it is the zenana ladies that have to bear the brunt of the attack. To be sure, they can not enter the zenanas without the full consent of the husbands and fathers. These, then, have not discovered the danger of quickening the monotonous life of the female recluses into the animation of a various interest in human and Divine knowledge. Perhaps this makes the matter so much the worse. Great numbers of the upper-class English look upon India simply as existing to provide lucrative salaries and honorable places for younger sons of the gentry. As an Englishman, quite apart from any thought of criticism, has laughingly said, great numbers of his countrymen in India, if asked what their duties are, would be able to give no other answer than that given him by a very subordinate official, whom he askt what he did: "Sir, I hold the position." The natives know that England gives them peace, justice, humane administration and care, and enlightenment. Still, the more widely developt their intellects become, the more likely they are to persist in asking whether all these objects might not be accomplisht just as well by a great reduction in the complexity and expensiveness of the public service. Such questions might be very uncomfortable for aristocratic young England. The old stolid and stupid acquiescence in whatever the "Sahibs" please to do, might be preferable, rather than that "niggers" and "black devils" should begin to ask such questions. It must be confest that a few more million Christian and educated Hindus would, without a word or thought of violence, compel a very fundamental revision of Indian administration, and a far more profound respect for themselves; and, as a certain Right Reverend English Bishop has suggested, that Joseph Arch might well be duckt in a horsepond for insisting that even farm-laborers have rights, it is no strange thing if that Bishop's cousins to the hundredth generation think the same of zenana women. There seems to be only one way of suppressing this inconvenient growth of intelligence, namely, to

disestablish Christianity. So long as this subsists, it has an uncomfortable way of working itself out in various directions, some of which provoke Anglo-Indians to a very free use of profane language.

The Rev. Maurice Phillips, in the *Harvest Field*, remarks of the minor poems of Hinduism: "The minor poems are of a very late date, evidently written after the introduction of Christianity into India. Some time ago their teaching was represented in one of the English monthlies as 'Latent Hinduism.' What was quoted from them is not Hinduism at all, but reflections of the teaching of Christ!"

As the excessive predominance of the priesthood in Roman Catholic countries, especially in Italy, has called out a violent atheistical reaction, so it was the absolutely unendurable tyranny of the Brahmans that called out the atheistical religion of Buddhism. As Mr. Phillips says: "About the sixth century B. C., it appears that the tyranny of the Brahmans had become so oppressive, the burden of the daily sacrifices had become so heavy, and the fetters of caste had become so tightly riveted that the people, unable to bear them any longer, revolted, and that revolt found expression in Buddhism. Buddha denied every doctrine of the ancient creed, except the doctrine of transmigration, which he modified to suit his own system. He declared that there is no God; that the Vedas are of no authority; that priests, prayers, and sacrifices are useless; that caste is a fiction; and that there is no soul in the sense of a spiritual entity distinct from matter. Thus he swept away, with one stroke, the foundations upon which the tyranny of the Brahmans was built, *viz.* God, the soul, the Vedas, prayers, sacrifices and caste."

Yet, as Mr. Phillips remarks, "the system of the void," as the Brahmans rightly called it, could not prevail in the end, and Brahmanism, deeply modified by Buddhism into Hinduism, recovered its sway among the devout Indians.

"The gods Vishnu and Siva," says Mr. Phillips, "*the highest ideal of Hinduism*, have committed every imaginable sin magnified to the utmost extent."

The German missionary, Frohnmeyer, quoted in *Le Missionaire*, remarks: "At the present time one meets with but a cold reception in Germany to speak about England. There are political reasons for this; I shall not undertake to judge of their force. For all this, it pains a German missionary laboring in India, to hear the English described as nothing but a nation of shop-keepers. We, on the other hand, see them under a very different aspect, and we love to say of them: 'They are the nation of missions; the nation of the Bible.' The English take pains to bring the Bible into every house and into every heart. We know, for instance, that in India you can find in every railway station a Bible in English, and another in the language of the country. The English Bible is read assiduously by the employes and also by the travelers." The Hindus do not venture very much into the waiting-rooms, but as we know, they read the Bible a good deal at home.

Madagascar.

The German Ultramontanes endeavor to weaken the force of the damning allegations brought against the French Jesuits in Madagascar, and their violent ways, by urging, among other things, that common prudence would not allow the French authorities to permit outrages against the English missions. To this G. Kurze, in the *Allgemeine Missions Zeitschrift*, very pertinently answers: "The French government has not the slightest occasion to take any account of England. In these last years Protestant Albion has shown herself wretchedly timid whenever she was called to vindicate English Protestant missionaries. And, now again, when Galliéni is so contemptuously treading under foot the rights of the Congregational, Anglican, and Quaker missionaries in Madagascar, England is

playing as pitiable a part as ever. We can not help querying whether the two powers have not struck a secret bargain in the political sphere, on the principle of Give and Take, by virtue of which England is fain to look quietly on, while her missionaries in Madagascar are maltreated."

What else could be expected from that unworthy descendant of Elizabeth's Burleigh, who now misdirects the affairs of Great Britain? An Armenian friend tells me that some years ago the Marquis of Salisbury said: "If the Armenians do not want to be ill-treated by the Turks, why don't they turn Mohammedans?" It may be doubted whether these were his words, but they exactly express his cynical and contemptuous spirit. How much less would he care when the French shoot a few score Malagese, to frighten the rest into the French Church!

M. Delord writes: "The Jesuits are far from abating their efforts. They receive, almost by every steamer, new reinforcements, and we have the chagrin of learning often that they are occupying new positions. There are strange illusions as to the nature of our work. It is imagined that we are real pastors, almost bishops, having the supreme direction of solidly constituted churches, composed of a certain number, relatively considerable, of Christians. Alas! such notions must be given up. At bottom we are, and used to be, real missionaries. There are many things to do, to undo, and to do over. In easy days things went as they might, but since the tempest has risen, all is disorder, confusion, chance-medley. Desertions, churches burnt by the Fahavalos, stations disorganized by the Jesuits; a general recrudescence of delations, of calumnies, of false witness! How many persons thrown out of their wits, and seeking rather the approbation of the government than of their own consciences! How many schools there are, once numbering hundreds of pupils, which now number but units! How many others which have disappeared, replaced by those of the Jesuits! I am here speaking only of the three most threatened districts, known to me personally."

M. Ducommun writes: "The people are so put beside themselves that the strongest means succeed. For example, the priest traverses the villages with two registers, a red for the Catholics, a black for the Protestants. 'The Protestants,' says he, 'will have to make all the roads, railroads, and telegraph lines, then they are to be shot, and will go to hell. The Catholics will have nothing to do, and heaven stands ready for them.' And such means succeed!"

"Is it surprising that a missionary should write thus to us: 'There are now not more than twenty persons in my church. The rest have all been shot, chained, imprisoned, or banisht, and these twenty are every day expecting their turn, for the priest has taken their names.'"

We see the spirit of St. Bartholomew is still as fierce as ever in the veins of these fanatics.

"The situation in Madagascar, without showing any particular sign of improving, is now becoming more clearly defined. The animus of the French authorities is now seen to be directed against the missionaries not as Protestants, but as English, and against the L. M. S. in particular. The London Missionary Society has not been known by any distinctive name in the island, but being the first in the field, and, by far the largest of all the Protestant societies at work, its converts have been called 'English' Christians, while the Romanists have for a parallel reason been called 'French.' A similar state of things prevailed in Uganda a few years ago. The L. M. S. has thus loomed up before the eyes of the French as a great oppossing force, and all the more so because in previous colonial extensions, in Tahiti and the Loyalty Islands, the French have found the same society at work before them.

Needless to say, they are quite unable to grasp the idea that English missionaries are not political agents. Theirs are, as witness Monsignor Hirsh in Uganda, therefore ours must be. . . . The compulsory acquisition of the Normal School building and other educational establishments by the French Government is naïvely justified by *Le Temps* as 'an injury done to the prestige of the Society, for it is thereby deprived of its most powerful means of propaganda.'" —*C. M. Intelligencer.*

The treatment of Queen Ranavalona by General Galliéni is a characteristic mixture of brutality and hypocrisy. The unhappy sovereign had not a foreboding of what was impending, when, in the evening of February 27, she was suddenly informed that she was deposed, and must set out for the island of Reunion early the next morning. Utterly overcome, she threw herself at the knees of the subordinate officer who brought the message, but, of course, to no purpose. The man who had judicially murdered her uncle, doubtless praised his own clemency in letting the niece live. That her passage to the coast took place in the unhealthy season of course signified nothing. Had Ranavalona perisht, it would simply have been one inconvenient life the more out of the way.

After this manly deed, Galliéni put forth this pompous and mendacious proclamation:

"Since the Government of the Republic has declared Madagascar a French colony, the regal dignity has become superfluous in Imerina. I have therefore invited the Queen to abdicate the exercise of the same, and *at her request* have authorized her to repair to the Island of Reunion, where she will enjoy the fullest hospitality of the French authorities."

The French are not poisoners, and it is not likely that they will guillotine the poor woman, which would raise her to an unpleasant likeness to their own Marie Antoinette. She will, therefore, probably live until disease or heartbreak does its work.

English Notes.

BY REV. JAMES DOUGLAS, M.A.

North Africa Mission. — Another year of service in connection with the above mission is completed, and looking at the work as a whole progress and increase seem to mark the year. The beginning was saddened by the murder of Dr. and Mrs. Leach and their little son; but even this dark and mysterious event has been the means of good in the hand of God.

The storm of opposition from the French seems now to have benefited rather than interfered with the work. The work of the Lord is specially felt in Algeria, where signs are continually being manifested, several having recently confest Christ.

The receipts of the mission show an increase of income every year on that of the previous year, which is felt to be encouraging.

The China Inland Mission.—Mr. J. R. F. Pledger writes from Yun-nan stating the difficulty which he and Mr. Stevenson experienced at Yun-nan by reason of anonymous placards posted about the town denouncing missionaries and other foreigners. These posters made the people generally very unfavorable, although, fortunately for the missionaries, the chief man of the district was favorable to them and issued orders commanding the people to behave properly to them, giving permission to the missionaries "to build, buy or rent" where they liked. Difficulty still exists because of the popular feeling being against foreigners in the district, and it is unsafe for missionaries to go unprotected about the city.

Miss Muir writes from Tsin-chau: "Miss S. Garland, while visiting Tuh-siang, a city one day's journey from Tsin-chau, Kan-suh province, was talking to some wome who seemed specially interested. Presently one of them turned to the others and said, 'This is quite

true; my baby has been very ill for a month and after trying everything I could think of I remembered what Koh Tai-t'ai had told me, and prayed to this God, and my baby got well quickly."

Tidings from Hankow relate the sad death of Mrs. Fishe, who has been connected with the C. I. M. since 1875. All acquainted with her hold her in great esteem, and her loss will be keenly felt at home and abroad.

Baptist Missionary Society.—A private letter to Edwin C. Curtis, of South Wales, from the Rev. Timothy Richard, of North China, contains matter of fresh interest in its bearing on China's future. According to Mr. Richard the recent marvelous awakening in China through the Japanese war, and the remarkable direction which has been given by the China Christian Literature Society to the minds thus awakened, call for a larger support to the operations of that society, and an extension of those operations. The design is to establish in each of the capitals of the 20 provinces of China an institution which shall consist of a library and lecture-hall, to serve as a nucleus of enlightenment "for their respective 20,000,000 of population, who are now asking for the light of Christian civilization." Mr. Richard now reports donations and subscriptions for this object from the Baptists of the United Kingdom, amounting to £1,590; and also reports that a merchant from China (Mr. Thomas Hanlevy) has promist to build a central institution in Peking, which will cost some thousands of pounds. Mr. Timothy Richard, who left for the United States on August 25th, will doubtless be heard in person in many of the important centers of this great republic.

Stanley Pool.—The Rev. S. C. Gordon writes from Stanley Pool: "It is a great joy to me to be able to report that yesterday we baptized two persons in the Congo River here. This is our second baptism since the beginning of the year, and we hope to have another before its close, as there are three or four persons who have already applied for baptism. We believe that God has wrought His work of grace in their hearts, and we are praying that they will be a power of good in this land of darkness." Four lads have recently offered their services as itinerant workers, and the little church feels able to bear the expenses which this will necessarily involve.

The Church Missionary Society.—The Church Missionary Intelligencer for October contains a specially interesting report of the Medical Mission in Ranaghat, Bengal, under the direction of Mr. Munro. The workers endeavor to follow our Lord's ministry of preaching, teaching and healing, and the work is being most signally blessed. The spiritual needs of the people must come first, and continually there are services being held in the waiting-rooms and verandahs of the dispensary. "Men and women have listened with attention—many have admitted the truth of the words spoken—many have gone further and have stated their belief in Jesus Christ as their Savior; but beyond this none have gone."

The teaching in the school does good satisfactory work—the standard taken is the three R's up to the Bible. The little Hindus are very much in request by the people around, because of the hymns they sing. In this way the Gospel is becoming known in the neighborhood round the school.

The daily visits to the hospital have been 180, and many cures have been brought about. The people are becoming quite favorable to the foreign doctors, and bring their sick from all parts. Lady-doctors attend serious cases among the women at their own homes—thus doors are opened for the truth.

Work on the Niger.—"On Easter Sunday last, an interesting service was held at Onitsha, when fifteen boys, the first fruits of the work at Immanuel church, were baptized by the Rev. P. A. Bennett in the River Niger, in the presence of all the native Christians and a large crowd of heathen people, who had come down from Onitsha town to the waterside in order to witness the ceremony."

Statistics of the Missionary Societies of the

[These tables include only Missions to non-Christian and non-Protestant peoples, and so they Japanese in the United States. The figures are derived almost wholly from annual reports, and leave the fewest possible blanks, and hence where official figures were not at hand, conservative

Names of Societies.	Date of Organization.	Missionary Income.	Missionaries.					Native Laborers.	
			Ordained.	Laymen.	Wives.	Unmarried Women.	Total Missionaries.	Ordained.	Total Natives.
American Board	1810	$688,414	174	13	176	175	543	234	2,956
Baptist Missionary Union	1814	467,202	163	2	161	102	428	283	1,984
Southern Baptist Convention	1845	125,682	35	0	33	12	80	38	100
Free Baptists	1836	30,432	5	1	6	11	23	7	229
Seventh-Day Baptists	1847	9,000	2	0	2	2	6	0	4
Christian (Disciple)	1875	96,811	24	5	24	12	65	0	76
American Christian Convention	1886	5,100	4	0	2	1	7	4	11
Protestant Episcopal	1835	237,326	28	7	22	20	77	70	353
Society of Friends	1871	32,100	9	11	13	23	56	7	83
Lutheran, General Council	1869	20,303	7	0	7	3	17	1	143
Lutheran, General Synod	1837	48,238	11	0	8	7	26	2	442
Methodist Episcopal	1832	948,938	230	18	225	194	667	606	5,223
Methodist Episcopal, South	1846	225,297	56	1	49	5	111	99	262
African Methodist Episcopal	1876	6,814	6	10	12	3	31	0	7
Methodist Protestant	1882	12,000	5	1	6	4	16	4	10
Presbyterian	1837	808,929	231	51	241	185	708	182	1,802
Presbyterian, South	1861	143,500	56	9	50	38	153	36	134
Cumberland Presbyterian	1820	31,430	7	1	6	13	27	8	32
Reformed Presbyterian (Covenanter)	1856	18,838	7	2	9	6	24	0	37
Reformed Presb. (Gen. Synod)	1836	5,000	2	11	6	3	22	4	29
Associate Reformed Presbyterian	1879	8,413	3	0	3	3	9	4	5
United Presbyterean	1859	120,520	39	2	39	34	114	32	705
Reformed (Dutch)	1836	111,112	32	4	30	20	86	32	431
Reformed (German)	1878	29,789	6	1	5	3	15	12	42
German Evangelical Synod	1883	12,124	7	0	4	0	11	0	49
Evangelical Association	1876	9,000	2	0	2	0	4	14	46
United Brethren	1853	11,077	3	10	8	7	28	2	20
Canada Baptist	1873	50,018	18	0	18	14	50	13	206
Canada Congregationalist	1881	5,500	1	0	1	2	4	0	4
Canada Methodist	1873	148,499	28	29	45	15	117	26	65
Canada Presbyterian	1844	159,000	36	18	37	40	131	7	243
Twenty-three other Societies	....	628,300	135	380	271	312	1,098	38	460
Totals	....	$5,255,006	1,372	592	1,521	1,269	4,754	1,767	16,194

United States and Canada for 1896–97.

omit work done in non-Catholic Europe, while covering that in behalf of Indians, Chinese, and relate in the main to 1897, tho sometimes the year includes a part of 1896. The aim has been to estimates have been made, based upon former reports.]

Total Missionary Force.	Stations and Out-Stations.	Communicants.	Added during last year.	Adherents (Native Christians).	Schools.	Scholars.	Countries in which Missions are sustained.
3,499	1,227	44,606	3,919	138,445	1,184	54,615	Africa, Turkey, India, China, Japan, Micronesia, Mexico. Spain, Austria.
2,412	1,123	127,128	6,594	500,000	1,235	28,997	Africa (Kongo), India, Burmah, Assam, China, Japan, France, Russia, etc.
180	236	4,324	660	25,000	35	1,103	China, Japan, Africa, Italy, Mexico, Brazil.
252	15	782	72	2,500	95	3,238	India (Bengal).
10	2	89	22	250	4	120	China (Shanghai).
141	64	1,418	286	4,550	19	784	China, Japan, India, Turkey.
18	22	317	60	1,200	4	118	Japan (Tokyo, etc.).
430	200	4,074	140	13,000	125	4,598	Greece, Africa, China, Japan, Haiti, Indians.
139	57	1,029	234	2,500	32	1,106	Mexico, China, Japan, Jamaica, Alaska.
160	198	2,002	170	5,100	113	2,719	India (Madras).
466	13	5,283	230	16,000	212	5,870	India (Madras), West Africa.
5,890	504	63,650	4,560	146,767	1,587	43,470	China, Korea, Japan, Africa, S. America, Mexico, Italy, Bulgaria, Malaysia.
373	164	8,756	908	26,000	62	2,096	China, Japan, Brazil, Mexico, American Indians.
38	12	360	45	1,000	5	257	West Africa, West Indies.
26	14	290	60	1,000	1	34	Japan (Yokohama).
2,510	904	30,644	3,140	120,000	724	25,592	India, Siam, China, Japan, Korea, Africa, Syria, Persia, S. America, Mexico, etc.
287	36	3,156	508	10,000	25	726	China, Japan, Korea, Africa, Greece, Italy, Mexico, Brazil.
60	11	773	133	2,500	3	100	Japan, Mexico.
61	11	245	20	800	14	620	Northern Syria, Asia Minor.
51	25	876	172	2,500	4	273	India (Northwest Provinces).
14	14	276	39	600	4	90	Mexico (Tampico, etc.).
819	277	7,677	1,271	25,000	358	17,488	Egypt, India (Northwest Provinces).
517	281	5,306	391	15,000	182	6,904	China, Japan, India, Arabia.
57	34	1,935	197	5,000	2	206	Japan (Tokyo, Sendai, etc.).
60	13	675	240	2,227	15	1,182	Africa (Sierra Leone).
50	21	807	52	2,000	1	8	Japan (Tokyo, Osaka).
48	12	5,000	300	12,000	9	700	Africa (West Coast, Sherbro, etc.), China
256	76	3,920	505	10,136	74	1,480	India (Telugus).
8	2	30	4	200	3	100	Africa (West Central).
182	50	2,350	180	12,000	40	2,500	Japan (Tokyo, etc.), Indians.
374	183	3,054	426	10,000	177	7,086	China, India, New Hebrides, West Indies.
1,558	290	26,048	750	30,000	324	27,000	
20,946	6,091	356,880	26,288	1,143,275	6,672	241,180	

THE KINGDOM.

—"Ye know the grace of our Lord Jesus Christ, that, tho He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."—PAUL, THE APOSTLE.

—One of the missionaries in British Columbia reported the prayer of an Indian after hearing of the Ku-cheng massacre: "Say again, dear Jesus, 'Father, forgive them, for they know not what they do.' O gracious Spirit, Thou art not quencht by blood; *let it make thy garden soil strong to grow Chinese believers in!*"

—High words and disagreeable on the streets of Chiningchow about "foreigners stealing Chinese children," were silenced last July by two official proclamations. In one of these the citizens were told that it "would not be fair to kill them without a warning, and, therefore, they were being warned;" but if they continued to spread false reports about the foreigners "I shall take your heads off."

—The Otis legacy, which yielded $1,500,000 to foreign missions, was given by a deacon of the First Church, New London, Conn., whose interest in the cause was developt from seeing some missionaries, who had landed in New London the day previous, after an absence from home of twelve years, walk down the aisle of the First Church, Sunday morning, in their old-time and much-worn garments. Their moral heroism so toucht him that his interest in the mission world from that hour knew no abatement.

—Every man is a missionary now and forever, for good or for evil, whether he intends or designs it or not. He may be a blot, radiating his dark influence out to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he can not be. There are no moral blanks, there are no neutral characters. We are either the sower that sows and corrupts, or the light that splendidly illuminates, and the salt that silently operates; but, being dead or alive, every man speaks.—*Chalmers.*

—Society is recognizing the debt of strength to weakness. The man who has skill in speech is becoming a voice to the dumb. Those who have skill towards wealth are becoming the almoners of bounty towards art, education, and morals. Men who selfishly get much and give little, who have become Dead Seas of accumulated treasure, are losing their standard in society. More and more cities are bestowing their honors and esteem upon those who serve their fellows. Men are becoming magazines, sending out kindness everywhither. Men are becoming gardens, filling all the air with pungent fragrance. Men are becoming castles in which the poor find protection. The floods of iniquity have long covered the earth, but love is the dove bringing the olive branch of peace. Love sings the dawn of a new day.—REV. N. D. HILLIS.

—Thomas A. Edison has discovered a process whereby he is able to extract, by the use of powerful magnates, iron in paying quantities from low-grade ores. If, now, that busy brain of his would invent some kind of magnet which would extract withheld gifts from low-grade givers, he would be one of the noblest benefactors of the world.—*Advance.*

—We have been privileged to read a remarkable letter from one of the honored bishops of the Moravian church. He commenced housekeeping about 1859 on a salary of $350. He at once began to tithe, and has continued the practice ever since. He has not limited his gifts to the tenth, but has often given more. This bishop has a family of 8 children. The youngest is twelve years old, and all have adopted the system of tithing. The bishop writes: "I have never known want, tho I have often had more in the Lord's treasury than in my pocketbook. We have had

many luxuries, too, not the least of which is knowing the blessedness of giving." His private means are very slender; he is worth but $500, and yet he has been able for the past three years to keep his son at a theological seminary. He is receiving now only $500 a year, but declares cheerfully that he has all he needs, and has nothing but hearty gratitude for God's providence in his life.—*Golden Rule.*

—A wealthy manufacturer in Bahia (Brazil) has recently turned over to the use of the Presbyterian mission a new school building, completely furnisht and equipt with material from the United States, to accommodate 150 pupils, and will support the teachers required for kindergarten and primary grades, on condition that it be made a model school like the "American" school at S. Paulo, the mission to have absolute control of the work and the selection of teachers.

—The British and Foreign Bible Society has publisht 151,000,000 volumes at a cost of $60,000,000. The American Bible Society has publisht 63,000,000 at a cost of $27,000,000, and other societies 51,000,000; making a total of 265,000,000.

WOMAN'S WORK.

—If one would get a glance at the marvelous, because multifarious and multitudinous, tasks which the women of the W. C. T. U. have undertaken and are pushing with great vigor, let him traverse the more than 100 pages of the *New Crusade* for October last. The table of contents is fairly bewildering.

—The Methodist women (M. E. Church, North), raised $313,938 for missions last year, an advance of $28,000 beyond the year before. To the 170 representatives in the foreign field 13 were added.

—In Toronto was recently opened the Ewart Woman's Missionary Training Home. The curriculum includes a course of lectures, to be delivered at Knox College, one by the Rev. Principal Caven, on the study of the New Testament, and one by the Rev. Professor Geo. L. Robinson, on the study of the Old Testament.

—Every night 1,000 women are housed in the Salvation Army shelters and homes in Great Britain. During the last twelve months 1,633 past through the Rescue homes, of whom 1,432 have been sent to situations or to friends, and enabled to make a fresh start. Mrs. Bramwell Booth's 250 helpers visited 1,068 women prisoners, and spoke to nearly 5,000 women on the streets. The Army's investigation department has traced 708 missing persons during this year. Self-denial week in Australia resulted in the collection of £25,000, which is more than was received in Great Britain.

—Intelligence comes of the appointment of Miss Hu King Eng, M.D., as first physician in the household of Li Hung Chang, viceroy of China. Miss Eng was born in Foo-chow in 1866, and was the second of five children of Hu Yong Mi, one of the most efficient Methodist native workers in China. Her grandfather was a military mandarin, who embraced Christianity early in life, his five sons also accepting Christianity, and the family being the second one in China to embrace the Christian religion. She took a special course of study in the Ohio Wesleyan University preparatory to adopting the medical profession, in 1890 was admitted on examination to the Woman's Medical College of Pennsylvania, and was soon rankt among the leaders of her class. After completing the full medical course she spent a year and a half in post-graduate and hospital work, and was practicing in Foo-chow when this high honor came to her. Dr. Eng is the first woman in China to be graduated from a medical college.

YOUNG PEOPLE.

—The Y. M. C. A. has 127 railroad branches, with 30,000 members, and no less than $140,000 are contributed by railroad companies for their mainten-

ance. The New York, New Haven and Hartford Railroad has granted $30,000 for a building.

—The first Young Woman's Christian Association Home in London was opened in 1855, and now there are in that city 23 homes and restaurants for young women, while in the provinces there are 100, in Scotland 11, and in Ireland 14. These minister to all classes of workers—teachers, clerks, shop assistants, and servants.

—According to the *Congregationalist* 120 of our colleges now support as many Christian missionaries. Last year Wellesley gave $1,050 for missions; Yale, $1,200; Mt. Holyoke, $549; Cornell, $500, and Oberlin, $650. But our students do not begin to sacrifice for this purpose as do those of the Canadian colleges. Thus the 80 students of McGill University last year gave $1,833, and only 5 out of the 80 are exempt from the necessity of earning their livelihood, in some measure at least, while they are students.

—Kin Leon is a bright young Chinaman who has spent a number of years in the United States, and coming under the influence of Christian teaching was led to accept the "Jesus doctrine," and joined the Presbyterian Church and the Endeavor society. For some time he has conducted a laundry at Oxford, Pa., but now he feels that the Lord has other work for him to do, and is about to give up the laundry for the purpose of devoting his entire time to study, with a view of some time entering Lincoln University to take the regular course necessary to fit him for missionary work in China.

—At least 700 Endeavorers of South India met a short time ago in convention at Madura. Out of 65 societies 37 sent delegates.

—A Louisiana insurance agent, in joining the Tenth Legion, makes this bold proposition: "I will pay $1,000 as a forfeit to any young man who, having during three consecutive years given honestly one-tenth of his income toward charitable objects, shall at the end of that time prove to the satisfaction of the United Society that he has not been financially prospered far beyond the sum paid out by him."

—Fully 500 poor mothers and children were carried on each of the free excursions given by the Junior Christian Endeavor union of Camden, N. J., during last summer.

AMERICA.

United States.—How strangely it came about. D. O. Mills laid the foundations of a fortune upon the Pacific Coast, and now he constructs a hotel, costing $1,000,000, in the "down town" section of New York City, whose design is to furnish for 1,500 a clean, comfortable room for 20 cents a day, bath included, and meals and laundrying at similar rates. He proposes also to build a second hotel for the same purpose.

—In the twelve years of its existence the Chicago Training School has sent out 98 foreign missionaries, 935 graduates engaged in deaconess work in this country, and 70 who are occupied with some other form of home missionary or evangelistic work. With its fine new building, Harris Hall, and the recent extension of its course, it seeks with renewed courage to fulfill its part in supplying the large and increasing demand for trained workers at home and abroad.

—Hampton (Va.) Institute opened its thirtieth year with an attendance of about 1,000. A new building for teaching agriculture and domestic science is in process of erection, to cost between $50,000 and $60,000, of which $35,000 have already been subscribed. Hampton has done more for the negroes of the South than can be estimated. Its work for the Indian is of the same character, only more limited for the want of material. Yet there are about 140 Indians connected with the school, 40 of whom are new students, mostly from Western tribes.

—There are now 22,799 Indians in

schools of all kinds, 68,000 own lands in severalty, and the government appropriation for 1897 was $2,631,000.

—Two sons of a Zulu chieftain have recently reacht this country. This chief is not a Christian himself, but he desires that his successor shall be one, and, therefore, he sends his sons to America "to learn and to believe." The oldest son, who is the natural heir, is not a Christian, and has two wives whom he leaves behind. The younger brother has been in the mission schools at Lindley and Amanzimtote, and is a lay preacher. The father pays all cost of sending and supporting the boys.

—The Methodist Episcopal Church, South, is rejoicing in the complete provision for its missionary debt. The entire amount of $145,000 has been secured by personal pledges, and the Church is free to go on with its work as it has not been in the past. No public appeal has been made, but the work has been done in a private way by individuals, laymen, benevolent women, and church officers. Of that sum $50-000 have been given by 9 persons, $100,000 by 200; and the contributors to the debt have been less than 4,000 in number.

Canada.—*The Grande Ligne Mission* was founded, in 1835, by Henrietta Feller and her associates, who came from Switzerland and opened a small school, with the object of doing what they could to give a primary education, and a knowledge of the way of salvation, to the French-Canadian people of Quebec. The mission maintains some 15 or 20 colporteurs and Bible-women. 6,000 persons are known to have been converted through the agency of this mission, and it has sent out 50 missionaries, several of whom have gone to the foreign field. The income is not derived solely from Canadian Baptists. Of the $19,000 expended last year, nearly $3,000 came from the United States, and nearly $2,000 from Great Britain.

Spanish America.—The uneducated Mexicans are not exempt from the usual prejudice which obtains among ignorant classes concerning the use of water for personal cleanliness. The two things the sick are most carefully guarded against in the homes of the poorer Mexicans, we are told, are fresh air and clean water. A teacher says: "Children sometimes come to school with dirty faces and hands, and when I speak to them about it, they tell me they have colds, or are not very well, and it would make them sick to wash themselves."—*Home Mission Monthly.*

—Primitive customs prevail in the more remote Mexican plazas. "It is amusing," says our teacher at Embudo, "to see the threshing of wheat. A circle of ground is first swept clean, the wheat is placed in the center and scattered about the circle. The goats are driven around on the wheat, while boys guard the goats from straying. After being thus thresht, the wheat is carried home and washt by the women before it is sent to the mill. The corn is husked, then baked in the oven, and afterwards ground between stones by the women, as in Bible times.—*Ibid.*

—Nov. 10 the Congress of Peru, in spite of the utmost the clerical party could do to prevent it, past a bill legalizing non-Catholic marriages by sanctioning a civil ceremony. Great was the excitement attending.

EUROPE.

Great Britain. — The *Church Missionary Intelligencer* calls attention to the fact that offers have been made by individual friends or groups of friends to sustain the personal charges of nearly all the new missionaries who do not go forth at their own costs. "Of the 63 (excluding wives) sent out since May 1st, 4 are honorary, one partly so, and offers have been made for the support of 52, leaving only 6 to be a charge on the ordinary funds of the Society. The total number of missionaries on the roll for whom special

provision is thus made is 305, of whom 188 are men and 117 women. Individual friends are responsible for 94, parochial and other associations in England and Ireland for 87, the Gleaners' Union and its branches for 43, various county organizations for 11, the Dublin University Fuh-kien Mission for 8, other bodies of friends for 30, and Colonial Associations for 32. Besides these 305, offers are to hand for the support of 18 others, making a total of 323."

The Continent.—The Order of Jesuits numbers 14,251, who are distributed among 22 provinces, which cover the globe. Germany has more than any other country, though Belgium, Spain and France are not far behind.

—The Danish Missionary Society held its annual meeting recently in Copenhagen. It comprises 600 branch societies, with an active membership of 20,000. The receipts for the past year amounted to about $27,500. The first mission field of the society was in southern India; but since 1892 mission work has been begun in China, 4 missionaries are ready to be sent out, 16 missionaries are employed. The question was discust whether a third mission, in middle India, should be undertaken. The president of this society is Dean Vahl, the veteran missionary statistician of 72 years. For a half century he has studied missions, and has in his home a missionary library of 11,000 volumes.

—The Norwegian Missionary Society sent out last year to Madagascar 12 Norwegian missionaries, 2 French missionaries, 2 French teachers, 1 printer, and two women teachers.—*Norsk Missionstidende.*

—It is reported from Russia that the Czar has granted full pardon to 200 Lutheran pastors of the Baltic provinces, who, on a variety of charges, have been deprived of their churches and deported to other parts of the Empire. Among the charges has been that of administering Lutheran baptism to the children of Lutheran fathers and mothers who had married members of the Greek Church.

ASIA.

Islam.—The Turkish Government has demanded the recall of 2 missionaries from Aleppo, on the ground that their distribution of relief is likely to cause disturbances. The American legation has ignored the demand pending definite charges, fearing that this is the first step toward the expulsion of all the missionaries.

—We continue to have cheering words from Turkey in respect to the spiritual work. Little allusion is made in the letters of our missionaries to the political situation, but they write almost uniformly of progress in their several fields of labor. Mr. McNaughton, of Smyrna, says: "The prospect for the future in all departments of our work was never brighter. The reports from the out-stations are uniformly hopeful, and some of them most inspiring." It is a most remarkable fact, reported by the Smyrna station, that the contributions from native sources within that city and district for the evangelical work amount to more than twice the appropriations received from the Board.—*Missionary Herald.*

—U. S. Consul Wallace at Jerusalem reports to the State Department that, according to the consular records of his office, it appears that there are 530 citizens of the United States residing in Palestine. Of this number 438 are Jews, who are only nominally Americans, having lived in the United States just long enough to obtain citizen papers and passports. The majority of these emigrated from Russia to the United States and thence to Palestine. Of the other 92 American citizens, nearly all went there because of peculiar religious views, and among them may be found all possible shades of Christian beliefs. The one idea, which seems to possess all to a greater or less

extent, is that of the second advent of our Lord. This is by all considered to be an event soon to take place in Jerusalem. The Spoffordite colony or "Overcomers," as they call themselves, have recently been increast by an addition of 117 Swedish Americans, mostly from Chicago.

—Missions to Mohammedans have, of late years, found a special advocate in Pastor Faber, a Lutheran minister in Saxony. His efforts resulted in the sending of 2 German missionaries to Persia. They settled at Ooromiah, were received in a friendly way by the Mohammedans, and were cheered by finding a spirit of inquiry. But the Persian Ambassador at Berlin, a fanatical Moslem, had become acquainted with some of the writings of Pastor Faber, which he sent to the Shah, and secured their expulsion. One of them died from exposure and malaria, on his way through Asia Minor, in March of last year. This defeat has only had the effect of stimulating to further efforts, and now 4 theological students of great promise, and a fully qualified woman doctor, have placed themselves at the disposal of the mission.

—India. The statement is by no means new, but it is true, and will bear repetition: "The people in India, holding hands, would reach three times around the globe at the equator. Put the people in single file, allowing three feet of space for each to walk in, and, walking at the rate of ten miles a day, it would take them forty years to pass a given point; or, walking five miles a day, with the present increase of population by birth-rate, the great procession would never have an end." And China has a population larger by one-third.

—The Indian famine is said to have caused a pecuniary loss of $50,000,000. Great Britain, her colonies and America contributed some $7,500,000 for relief.

—An interesting baptism recently took place in Lahore. It was of a young Mohammedan, a student in the local Islamia College, who is reading in his second, or sophomore, year. For some two or three months he was very regular in attendance at all the services of the Hindustani Church, including all the meetings of the Christian Endeavor Society. Then he was baptized on confession of his faith in Christ. His father is one of the leading Mohammedans in Lahore, and, moreover, a preacher of Islam. His brother is a man of liberal mind, quite different from the ordinary Mohammedan. If the young man stands fast and proves himself a genuine Christian, there are hopes of his father and mother also.

—Some time since an Englishman in Ceylon announced his conversion to Mohammedanism and immediately claimed the privilege of polygamy, taking unto him a second wife in the person of an English girl of excellent family, who also announced her conversion. The first wife sued for a divorce. The man protested that as a Moslem he had a right to two or even four wives. The matter has come up in the courts, and it has been decided that his status in Ceylon is that of an Englishman upon whom the obligation of monogamy is binding, whatever his religious belief, whether he be Christian, Jew, Buddhist, Mormon or Mohammedan.

—The Rev. Ruttonji Nowroji, of Aurangabad, in Western India, writes thus of the actions of the Hindus while suffering from famine: "The Hindus had hired Brahmin priests to keep up their noisy worship before the village idols, and fully expected abundant rain as the result of their worship. But after waiting for days and weeks, they resolved to punish the gods who had received costly offerings without giving them the lookt-for blessing in return. In some places they indignantly besmeared their idols all over with mud, and closed up the entrance of the temples with thorns. In others they filled up the temples with water and blocked up the doors, so that the idols might

shiver in wet as a punishment for keeping their fields dry."

China.—In a certain village, called San Yuam, which is known as the "Gospel Village," the native converts were anxious to secure a room to hold services in, and so they undertook to build a place themselves, and also find the material. A chapel was in this way erected to accommodate 300 or 400 persons, and the cost to the Baptist Society was only £15. When Mr. Shorrocks was returning to England the people presented him with a silk banner, bearing the inscription in Chinese characters, "Blessed is he that cometh in the name of the Lord," and their spokesman said, "We can't give you a big present, but we will contribute 500 days' labor in building a school where our leaders can instruct us." "On one occasion," narrates Mr. Shorrocks, "my colleague and I were much surprised to see some men coming towards us with wheelbarrows. We soon discovered that they were bringing a number of petitions from 200 villages, urging the missionaries to go out to teach them."

—In an article on the "Present Status of Missions in the Fuh-kien Province," the *Chinese Recorder* gives a statistical table of the work of all the churches in the province, including, of course, the L. M. S. and the English Presbyterian Mission in Amoy, the American Societies and the C. M. S. The missionaries (male and female) number 171, and there are 133 ordained native pastors. The adherents number 55,000; 3,441 adults and 1,817 children were baptized in 1896. There are 697 schools, with nearly 13,000 scholars; and the contributions for church purposes for the year amounted to $38,167. The latter show an increase on the previous year of $9,000, and the adherents have advanced by nearly 16,000.

—At Foo chow Mr. Ling Muk Gek, a teacher, a member of Geu Cio Dong church, the first Christian Endeavorer in China, and a leader in all the advance movements of the church, especially that of self-support, has just successfully past the examinations for the "First Degree," and has received his degree from the official. One of his brothers, also a church member, has just received the same degree.

—The Rev. Timothy Richard, the eminent Baptist missionary to China, was greatly cheered on the eve of his return thither by the promise of £5,000 from a Mr. Hanbury, for the purpose of establishing an institution in Peking to consist of a library and lecture hall.

—Rev. S. H. Chesler, now on a visit to the Celestial Empire, writes: "If I should sign my name and title as arranged for me here, in Chinese, it would be Mei Kwoh Nan Changlao Tsoong Hwuy Pudao Shook Keh-sze-teh; which, being interpreted, means, "American Kingdom Southern Presbyterian General Assembly Mission Secretary,—the man who meditates on virtue." The last two syllables, "sze-teh" are the nearest approach the language affords to my name.

Japan.—The *Nippon* gives the numbers of students in some of the most noted *private* schools of Tokyo. It may be possible to arrive at an idea of the principal aims of the rising generation from a study of the figures given. In the Semmon Gakko (Count Okuma's school, where politics, law, economics and pure literature are taught) there are 937 students; in the Meiji Law School, 932; Tokyo Law School, 1,200; Nippon Law School, 854; Franco Japanese Law School, 525; Saisei Medical School, 700; Tokyo Commercial School, 288; Artisans' School, 937; Senshin Gakko Baron Tajiri's — vice-Minister of Finance—School, where economics alone is taught), 250.—*Independent.*

—Writing concerning the first ordination service held by him in Japan, Bishop Awdry, of Osaka, says: "All went very well, but it was curious to have no music at all. As a sign of public mourning for the empress-

mother, all music is forbidden for a term, and though it was explained that this was not intended to apply to music in religious services, yet, on the whole, it was thought best to show the fullest possible sympathy with Japanese feeling by having no singing. The Japanese are excessively sensitive as to foreigners disregarding their feelings, especially in matters connected with patriotism."

—A correspondent of the London *Times* writes from Japan: "Japanese women are for the most part comely and engaging rather than handsome. It is the combination of grace, dress and manner that makes up the sum total of attraction. The apparel of a Japanese lady is not the least agreeable feature. It is artistic, healthy, and suited to the beautiful fabrics of the country."

—Under the title, "Low Life in Tokyo," the *Japan Times* has an interesting article, illustrated by actual statistics. After saying, "Few of the well-to-do people have any idea of the number of their fellow-creatures who struggle for existence in the poorest quarters of this great metropolis," the *Times* gives the number in each district of the city engaged in various lowly occupations. There are 42,328 jinrickisha men; 3,061 waste-paper buyers, 834 waste-paper gatherers, 797 shoe keepers, 2,348 broken glass buyers, and 1,040 potato sellers. The waste-paper collectors are chiefly poor, weak children, and shoe keepers are a "class of persons engaged in taking charge of wooden clogs at the entrance to theatres and all places of assembly, and arranging the footgear, ready for departure."

AFRICA.

—Shades of Rameses and Pharaoh! Are we awake, or do we dream? A traveler writes of "a fine bridge across the Nile," and "the rush of electric cars" in the streets of Cairo.

West.—Bishop Tugwell points out that the liquor traffic in West Africa, which has been a crying scandal for years, has doubled during the past seven years. Unless measures are taken to restrict the traffic the most disastrous results, he says, will ensue.

—"The capture of Benin," says Bishop Tugwell, "opens up a large district lying within my diocese. This city has long been notorious for its atrocities committed with the Ju-Ju worship; it is now thrown open to the Christian world. Meantime, I am anxious to organize a band of from 20 to 30 men. We need ordained men, laymen and medical men. Ere long, ladies will be able to proceed to these countries with a minimum risk to life and health. Proceeding further, as we should now be prepared to do, to Sokoto and Gando, and other important centers, we should necessarily need considerable sums of money."

—Dr. Taylor Smith, Bishop of Sierra Leone, speaking at Norwich, England, described the horrors of Ashantee and Benin, including human sacrifices. King Prempeh, who had revelled in all this blood shedding, was now one of his congregation in Sierra Leone, and only shortly before the bishop left he had taught him, at his own request, the Lord's Prayer.

—A missionary writes: There is a list of goods which was recently paid by a young man in our employ to a father-in-law who had an eye for business before the young man secured his wife. And the time will never come when his father-in-law will not regard it as his perfect right to ask his son-in-law for anything more he may want. The list is thus: 80 neptunes, 5 guns, 32 marks (about $8) worth of cloth, 3 goats, 5 cases of gin, 3 kegs powder, 2 zinc trunks, 2 umbrellas, 1 coat, 2 chairs, 2 tall hats, 3 felt hats, 1 flag, 4 shirts, 1 tin of sugar, 8 drinking glasses, 12 plates, 1 lamp, 2 brass kettles, 4 small iron pots, 1 knife, 25 pipes, 2 jugs, 1 large iron pot, 30 brass wires, 4 pairs of scissors, and about 23 marks in cash ($5.50).

—The battle of Bida opened the long closed doors of Hausaland, or the Central Soudan, says the *Missionary*, and thus gave the Christian world access to 15,000,000 of the finest people in Africa, a hundredth part of the world's inhabitants. This country is more accessible than was Uganda, and British authority insures protection of life. Moreover, the Hausas excel in physique and intellect, are famous as traders, have a vernacular with no mean literature, and possess great cities, such as Kano, Sokoto, and Gando. The Church Missionary Society has entered upon the work of evangelization.

East.—The English and German missionaries in East Africa introduced the custom of hoisting a white flag with a red cross upon it in their stations on Saturdays, to remind the natives that the morrow would be the Sabbath. The people have consequently come to call Sabbath "Flag Day."

—The Berlin missionaries in Konde-land, on the north of Lake Nyassa, in German East Africa, lately made a tour of exploration through Wahehe-land, which was brought into subjection two years ago. Mission work is now made possible. There are 11 male and 4 female Berlin missionaries in Konde-land; they are enjoying good health, while the English and Scotch missionaries on the east coast of the lake have suffered several losses by death.

—It is fifteen years since Mr. Wray went out to East Africa, to work among the wild Taitas. He had found their country, he said, a hard field, but nothing was too hard for God, and the Spirit of God was, indeed, working among them. He held in his hand some pieces of wood from that far region. "I wish," he said, "these pieces of wood could tell their own story." At Sagalla, among the Taita hills, was a hill held once so sacred that no woman was allowed to set foot upon it. The wood came from a tree which stood on the hill and was worshipt as the god of the country. *On that hill now stands the house of the C.M.S. missionaries.* The tree has fallen, and *its wood has been used in the building of a Christian church.*

—Bishop Tucker, speaking on Uganda, before leaving England for Africa, said the natives are now able to receive in their own language the Bible, the prayer-book, a hymn-book, and "Pilgrim's Progress."

ISLANDS OF THE SEA.

—Societies in Victoria, Australia, are already represented in the mission field by 24 workers, while 15 others are preparing. From one society 5 members have gone to China and India, while another has 6 members now at work and another in preparation.

—The variety of races to be found in both Singapore and Penang is extraordinary. The bulk of the population is Chinese, but there are Malay, Bengalese, Parses, Arabs, Japanese and Jews, besides English, French, Dutch, Germans and Americans. Men-of-war and trading vessels of many nations crowd round their beautiful and extensive harbors, while Mohammedan mosques, Chinese joss-houses, Hindoo temples, and Christian churches are prominent in the well-kept streets and park-like spaces. The Chinese form by far the most conspicuous part of the population. To be in Singapore or Penang is like being in China. A deck passage from Hong Kong to Singapore can be had on some of the best steamers for 5 dollars, and on second-class steamers as low as 3 dollars, enabling thousands of Chinese to migrate from the overcrowded cities of South China year by year. Many of the Chinese merchants in Singapore are rich and prosperous, and the run of Chinese emigrants both industrious and successful.

—There are now at work in the New Hebrides mission 256 teachers; 13,084 people are attending more or less regularly at Sabbath services, and 5,463 are attending the day-schools; 207 adult baptisms and 142 Christian marriages were celebrated, and 231 were added to church membership last year; and there are now 239 candidates asking for baptism. Thirty-three teachers were settled, and the total contributions for mission purposes were £424, 6s. in cash, and 17,683 pounds of arrowroot, equal to £884, 3s., amounting together to the sum of £1,308, 9s. All the above figures are exclusive of the island of Efaté, from which no returns were received.

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